

SOCIAL ORDER

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NEW APPROACH TO DIVORCE LAWS

American Bar Association Proposes Reforms

Robert F. Drinan, S.J.*

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IN 1944, a group of high-minded citizens organized the National Conference on Family Life, as an information-gathering and educating institution to fortify American family life. In May, 1947, the Conference conducted a well publicized meeting at the White House in which 125 organizations,¹ with a total membership of 40,000,000, participated.

Not the least important member of the Conference was the American Bar Association, which for the first time in its history spoke on the divorce problem. ABA appointed Mr. Reginald Heber Smith, distinguished Boston attorney, and an editor of ABA's *Journal*, to prepare its statement on the legal problems involved in divorce. Mr. Smith's preliminary report was greatly strengthened by the supplemental critique of Judge Paul W. Alexander.² Mr. Smith outlined his

proposals in *Atlantic Monthly* in December, 1947, and he reports that he received an astounding number of comments and criticisms from all classes of people. In the 34-page report³ submitted to the National Conference last May, Mr. Smith proposed that the whole philosophy of divorce laws and the entire procedure of divorce courts be fundamentally changed. "Our divorce laws," he said, "are thoroughly bad."

Problem Neglected

Such sentiments are most unusual in the legal profession. In the proliferating literature about the technically-legal questions of divorce, alimony and custody, little, if anything, is said about the ultimate causes of

* The writer wishes to thank Mr. Vincent C. Allred, legal representative of NCWC at the Family Life Conference, for his review of this paper and his valuable suggestions thereon.

¹ Seven were Catholic: National Catholic Conference on Family Life; National Catholic Conference on Industrial Problems; N.C.E.A.; N.C.W.C.; Family Life Bureau; National Conference of Catholic Charities; National Council of Catholic Nurses; N.C.C.W.

² Judge Alexander of the Domestic Relations and Juvenile Court of Toledo, has been widely complimented for the efficiency and value of his modern "family court." Recent articles on his achievements have appeared in *Life* and *This Week*, national Sunday supplement. He is now head of ABA's Committee on Divorce Laws, replacing Mr. Smith, who has been named head of the Survey of the Legal Profession.

³ The final report of the Committee is available at a nominal cost from the Family Life Conference, 10 East 40th St., New York, 16, N. Y. But there is no significant point in it which is not covered completely in Mr. Smith's report in the *Atlantic Monthly* article referred to above.

divorce. A few lawyers have suggested reconciliation of spouses, cooling-off periods, etc., but in general the legal profession, however shocked at the 700,000 divorces arranged through their offices last year, has done little to turn the tide. But the abuses have now reached an intolerable point, and ABA is determined to do its best to remedy the situation. This influential organization, (membership 42,000) will probably have success for their plan, especially if President Truman acts on their suggestion to appoint a commission to study the divorce problem. The legal section of the National Conference on Family Life may well be shaping the new marriage laws of the nation!

First of all, ABA delimits its jurisdiction; they speak of nothing but evils that can be cured or ameliorated by law *as law*; matters which are economic or sociological are beyond their sphere. Again, ABA proposes neither more stringent divorce laws nor more relaxed ones. It takes the position that divorce in some form is inevitable, but ABA "expects to stand shoulder-to-shoulder with the Church and all forces for good in fighting... a direct or insidious attempt to open the floodgates for more divorces."

A New Premise

What Mr. Smith's report suggests is a new premise for divorce law to replace the traditional assumption that divorce may be granted only to the innocent party against the guilty spouse. The new premise should be that the end of a divorce action is diagnosis and therapy designed to accomplish in each case what is best for the family and, consequently, best for society. Since at least 85 per cent of all divorce cases are wholly uncontested, the notion that divorce is an antagonistic proceeding demanding defenses and recriminations is totally unrealistic.

Although ABA's report probably

exaggerates the importance of the "old" premise, yet such a premise has always existed in our divorce law. As the report puts it:

One main difficulty in our present divorce law derives from a false premise inherited from the ecclesiastical courts in whose jurisdiction the subject matter of divorce first reposed. It is the doctrine of guilt and punishment. A spouse is charged with violating his marriage contract. He is tried in a quasi-criminal proceeding, the issue being his guilt. Everyone is familiar with the way this medieval test actually serves to put a premium on vindictiveness, vilification, exaggeration, fabrication. The smoothest perjurer is soonest rewarded.

When by this dubious means, the guilt of the defendant is established, he is punished in various ways in various jurisdictions, but mainly by being deprived of his married status. To consider this punishment is, of course, absurd for almost always the "guilty" party is anxious, and often more anxious, for his freedom than the "innocent" party (p. 7).

...yet Anglo-American law still assumes that divorce is a contest between two parties, one wanting the status changed because of the breach, the other opposing it. The forms and procedures that the law sets up therefore are intended for contentious litigation (p. 8).

Social Procedure

The modern proposed substitute for this, then, is a "socialized" court whose prototype would be the juvenile court, the unique product of this century's judiciary. The committee suggests:

We suggest handling our unhappy and delinquent spouses much as we handle our delinquent children. Often their behaviour is not unlike that of a delinquent child, and for much the same reasons. We would take them out of the quasi-criminal divorce court and deal with them and their problems in a socialized court. When a marriage gets sick there is a cause. This cause manifests itself in the behaviour or misbehaviour of one or both spouses. Instead of determining whether a spouse has misbehaved and then "punishing" him by rewarding the aggrieved spouse with a divorce decree we would follow the general pattern of the juvenile court and endeavour to diagnose and treat, to discover the fundamental cause, then bring to bear all available resources to remove or rectify it (pp. 9-10).

This new court, really more an administrative tribunal, would use all the best available talent among psychiatrists, churchmen and teachers, to conciliate the spouses before they are allowed to file an action for divorce. This new "family court" demands that the framework of law, both substantive and procedural, in which the court operates, be radically revised. Thus, defenses to a divorce action are abolished: the allegedly guilty party cannot charge the supposedly innocent spouse with faults which, according to the present divorce procedure, prevent the suing spouse from obtaining the divorce sought. In this family court, the judge would have the benefit of the complete family record before him. This would be of great assistance since in as high as 40 per cent of divorce cases, the parties have had previous contact with juvenile courts.

The committee is not unaware that a large staff of trained personnel will be required for each socialized court and that this will cost "many times what the old courts cost . . ." but if the "protection of family life is not worth a lot of money, we may as well all forget the whole business" (p. 22). One of the authors of the report has indicated unofficially that, just as in the juvenile court, members of one religious faith are assigned to a social worker of a corresponding religious faith, so also in the new domestic relations court an effort will be made to bring spouses with marital difficulties to a consultant of their own religious faith.

This whole plan of ABA is in many respects similar to the proposals submitted by England's Lord High Chancellor's Committee to the House of Lords, in 1946.

Not a Federal Law

New laws are needed for such a reform, but ABA is firmly opposed to a federal divorce law. For this, a constitutional amendment is necessary, and

the difficulty of getting 36 states to ratify such an amendment would be almost insuperable. The only divorce law which Congress has written is that in force in the District of Columbia, and this omits habitual drunkenness and cruelty as grounds of divorce—omissions which would make the law unacceptable for many states.⁴ ABA suggests that the various states standardize their divorce procedure. They propose more, however, than a uniform law among the states as is now had in the law of sales and negotiable instruments. ABA desires a complete change in the *approach* to divorce law. Their plan, therefore, goes far beyond that of the National Association of Women Lawyers, which for some time has been working for a uniform divorce law for the states.

Mr. Smith's report, moreover, advocates a greater strictness in the manner in which couples may apply for a license to marry—"the cure for marriage ills lies not in easy divorce but in hard marriage" (p. 25). There should be pre-marital education and a mandatory serological test. But this education, however helpful, the report admits, is not enough; "all the education in the books is useless unless the parties are inspired with a desire—a perennial urge—to make a go of it . . . home and Church rather than the State ought to do this job" (p. 26).

Urges Federal Commission

The Committee of ABA has recommended that President Truman appoint a ten-man commission similar to those on education, freedom of the press,

⁴ In 1923, Senator Capper of Kansas, proposed a *federal* divorce-law amendment but it met no success. Many nonlegal writers advance the idea, e.g., Clement S. Mihanovich in *America*, 74 (1946) 532-33, and Michael B. Majoli, S.J., in *SOCIAL ORDER*, 1 (1948) 353-57. Is such a proposal reconcilable with the principle of subsidiarity?

civil liberties, etc., composed of eminent leaders from the fields of religion, law, sociology and education, to study the tragic problem of divorce and report their findings to the nation. In September, 1948, the House of Delegates of ABA, meeting in Seattle, unanimously adopted the report and conclusion of its special committee on divorce. The *ABA Journal* has given the committee excellent publicity and has solicited expert legal opinion as to the advisability of the committee's proposals.

It is then up to President Truman to make the next move. It seems likely that he will appoint the commission suggested. It was he who invited the National Conference on Family Life to meet in the White House, and it is expected that he will give further cooperation to the legal section of the Conference.

Towards an Evaluation

In order to criticize with some intelligence what the ABA is attempting to do, it is necessary to trace the history of divorce law and situate the currently proposed reforms in the long historical chain, which has brought it about that the United States should lead the world, both absolutely and relatively, in the number of divorces given each year.

The natural law and Christianity are at the very heart of the early English civil law, but nowhere are they more perceptible than in the law of domestic relations. This part of the law springs directly from the canon law brought to England from the continent by the Church. The early English law is one of the few legal systems in recorded history which has forbidden, without qualification, an absolute divorce. Until very recently, the fundamental notions of the civil law of marriage have coincided in great part with the substance of canon law.

Up to 1850 in England, parties desiring a divorce were obliged to seek

it by a special act of Parliament, and naturally such acts were sought for and given on very infrequent occasions. After 1850, the courts took jurisdiction, but English divorce laws have never been "liberal" and have been strictly construed and applied until the last decade or so.

In the United States, the original settlers allowed divorce a bit more freely than the mother nation. Divorces were granted in each case, as in England, by a special act of the various state legislatures. This cumbersome method obtained until about 1840 at which time the various states decided to divert divorce requests to the judicial branch of government. The reasons for such a universal change are not entirely clear, but in general it was done to mitigate the increasing pressures on the legislatures which, in turn, were making it impossible to hear the complaint of every spouse seeking a divorce.

Courts Take Jurisdiction

When American courts assumed jurisdiction of divorce, there was no precedent or procedure for them to follow. In England, the ecclesiastical courts had had exclusive jurisdiction over actions for a separation *a mensa et thoro*; the civil courts could only annul marriages which had been void *ab initio*.⁵ The American courts took over the procedure which the medieval Chancery courts had employed in litigating cases for separations. This procedure has never worked too well, simply because the basic premise is different, namely, that in the American courts it is assumed that the bond

⁵ Thus the "anachronistic" New York courts where the only ground for an absolute divorce is adultery, but where the grounds for annulment have been increased over those at common law and have been given the broadest interpretation. If the presently-proposed legislation passes, New York State may be the first state to adopt the "family court," or at least something along this line.

of marriage is not indissoluble. The American civil action for divorce was directed to the equity side of the judicial branch of government, that is, the entirely separate court parallel to the law court which the Church, around the year 1300, had invented to give, among other things, relief against the harshness of some of the laws devised by the powerful feudal barons.

But the courts of equity had by 1850 lost their original adaptability, and when the unprecedented flood of divorce cases started to come into American courts, the judges there felt obliged to apply rigidly the principles and procedure of the old equity courts — principles and procedure never formulated with this contingency in mind. The courts frequently only aggravated an already pitiable situation.

The American civil action for divorce developed into an action both for the breach of contract and for a personal wrong. It was quasi-criminal in nature, in that the plaintiff was obliged to prove that the defendant was guilty of conduct which justifies the innocent plaintiff rescinding the contract of marriage. The defendant could then charge that the plaintiff was also guilty of misconduct and thereby defeat the divorce; for example, if the wife sued for divorce (as more frequently happens) alleging adultery on the part of the husband, he could counter that she had been cruel to him and thus the court would be obliged to leave the two wrongdoers where it had found them. The husband could likewise charge that the wife had forgiven him because she had cohabitated with him after his offense—this would also defeat the divorce. The most important and significant part of the American civil action for divorce rests in the fact that the court is obliged to deny all relief if it is reasonably clear that the parties have conspired that the husband be apprehended in his adultery or if the parties have agreed to invent an act

of adultery and thereby perjure their way to a divorce. This would be the fault of "collusion," and no divorce based on such conduct may be granted.

Divorce by Mutual Consent

Divorce by mutual consent is theoretically impossible according to our divorce laws. It is an open secret, however, that there exists a *de facto* institution of mutual-consent divorce. About 90 per cent of all divorce cases are uncontested, and while this is not an absolute sign of collusion, it is fairly good evidence. The courts have not been over-conscientious in searching out collusion as their rules require; they have succumbed to the sentimental idea that if two people want to be apart, there is no point of keeping them together. In other words, they have allowed a new grounds for divorce to be quietly introduced—"or when the parties so desire." In this way the procedure of the old ecclesiastical courts, which the American law took more than a century ago, has been completely evaded.

The average divorce case today consists of a perfunctory performance of an empty procedure. There is the minimum of evidence on the part of the plaintiff; the judge asks if there has been a property and alimony settlement satisfactory to the parties. After receiving the usual affirmative reply, the judge grants the divorce much as he would allow two parties to rescind the ordinary commercial contract. And not too many lawyers or judges scruple over it. Followers of juridical positivism, they feel that the law should follow the changing *mores*. Carl Llewellyn, for example, one of the foremost authorities on jurisprudence in the country, argues⁶ that the *de facto* institution of divorce by mutual consent should be made a *de jure* one, since it is the function of the law to adapt itself to the demands of each

⁶ 33 *Columbia Law Journal*, February 1933.

generation, and after all, "a pre-industrial form of wedlock" cannot be satisfactory now.

Premise Changed

It should be noted that the medieval Chancery procedure adopted by the American domestic-relation courts a century ago, was doomed to failure from the very beginning, because in modern times it was to be underpinned by an entirely new premise. The ecclesiastical courts had allowed a separation *a mensa et thoro* in order to protect the family, not to liquidate it. A suffering wife was allowed a separation from an impossible husband because the family could only survive by this means.

But in the American courts the reason in fact, if not in law, why the complete divorce was granted, was to preserve the happiness of the parties involved. The civil-contract theory of the nineteenth century became a part of our divorce law as it was written. The states realized that the marriage contract was a bit unique in that it created a "status" which should be the concern of the state, but the notion of the underlying *vinculum* is not very prominent in the civil marriage law of America. With postulates like these, it is not surprising that marriage as Americans conceived it, was not handled too aptly by courts devised by medieval bishops!

The American Bar Association, therefore, suggests a completely new approach in their proposed "family court." One would be tempted to accept any new approach, since it is difficult to conceive of anything more impractical, inept and tragic than the present divorce mills currently grinding out decrees of divorce for every third marriage performed. The one virtue of the present system seems to be that theoretically, *de jure*, it does not allow divorce by mutual consent. But the new plan proposed by ABA is designed to have this virtue too.

Both Mr. Smith and Judge Alexander have declared that they would abandon the whole plan immediately if they felt that it would lead to divorce by mutual consent.

Catholic Attitude

There has been really no such thing as a "Catholic attitude" to the many proposals for reform of United States divorce laws. Whatever attitude has existed has been one largely of negative criticism; Catholic attorneys have not, as they might have done without compromising themselves, aided in the proposals for a reform of the *procedure* of a divorce trial.

In the various conferences and councils on family life which are becoming ever more prominent, the Catholic has the initial difficulty of resolving whether or not he can participate in an organization, the basic postulates of which may be at variance with the Church and even with the natural law.

The Church was fortunate in having Walter George Smith, a Catholic attorney, influential in the National Congress on Uniform Divorce Laws held in Washington on February 19, 1906. He later incorporated a report on the Congress in his article on the civil law of divorce in the *Catholic Encyclopedia*, 5, 68.⁷ It should be stressed, however, that ABA is not proposing a uniform law of divorce for the states but actually the abolition of all the grounds for divorce which constitute the basis of such laws! Hence, in considering ABA's proposals, the Congress on Uniform Divorce Laws has historical interest only.

The legal representative of NCWC, who was present at the discussions of the Family Conference last May, gave a qualified approval to the committee's report, in the sense that it is an at-

⁷ For the complete history of the unsuccessful Congress see J. P. Lichtenberger, *Divorce, A Social Interpretation*.

tempt at a reform which at least promises something better. As is noted in the brochure⁸ issued by the Family Conference after the proceedings, "the participating Catholic organizations point out . . . that any move toward the reform of our divorce legislation ought to start from the principle that the marriage bond is indissoluble and that it is the duty of the state to do everything possible to defend the bond and to preserve the stability of family life."

The Catholic attitude to the proposed reforms may be gathered from the words of Father Francis J. Connell:⁹

The Catholic legislator may not approve of any measure opposed to the natural law. . . . Generally speaking the same principle would apply to any legislation to enable people to obtain a divorce and marry again: for such a separation of husband and wife is a transgression of the natural law. However, an exception might be made in laying down this rule. In the near future our legislators may be confronted with a proposal to establish a uniform code of divorce laws throughout the country. In the supposition that such a code would definitely diminish the number of divorces in our land, it would seem that a Catholic legislator might vote for it to be substituted

⁸ This brochure gives ample coverage to the views expressed at the Conference by Catholic organizations on the position of woman, sex education, birth control and divorce. It is available from the Conference.

⁹ *Morals in Politics and Professions*, p. 17.

for the present lax laws, on the principle that one may advocate the lesser of two moral evils when one of the two is sure to ensue.

It is difficult to see what good a Catholic attorney can do under the present setup. Aside from personal suggestions and counsel to his client in marital difficulties, the lawyer is usually helpless to check the desire and determination of the would-be divorcee. In fact, the usual doctrine taught Catholic lawyers is "hands off" divorce cases except in extraordinary situations. A Catholic attorney may take a divorce case only "where either a public good or a *paramount* private advantage is at stake."¹⁰

It is conceivable, however, that under the proposed "family court" with pre-trial conferences, cooling-off periods, etc., the Catholic attorney could effect reconciliations in many cases, especially if cases in which one or both of the parties were Catholics were assigned to him. The court operated by Judge Alexander indicates that the new approach *does* diminish the number of divorces since it has been found that conciliation of the spouses can be worked out in about 20 per cent of the cases. The ABA plan then merits a conditional approbation pending its more specific clarification and its actual mode of operation.

¹⁰ Bouscaren and Ellis, *Canon Law*, (1946), canon 1131, p. 567.

Notice

It should have been noted in the March issue of SOCIAL ORDER that the article by Father H. de Montbron, "Rural Education in France," was translated by Mr. Bernard A. Suppe, S.J.

LEAGUE OF LARGE FAMILIES

Belgian Group Fosters Family Welfare

V. Fallon, S.J., and Robert M. Flynn, S.J.

Louvain, Belgium

IN THE 28 YEARS of its existence, since its foundation by M. Michel Levie in 1921, *La Ligue des Familles Nombreuses de Belgique* has achieved so many practical successes that it merits the attention of all those interested in the social field.

Before discussing the League's organization, activities and achievements, let us answer a question.

Why Such a League?

Because large families, even moderately large families, have become the rare exception; and because this state of affairs creates grave social and national problems. In a predominantly small-family society the minority must be protected.

The majority of adults no longer have children, or have only one, sometimes two. Precise statistics (for Belgium of 1947) on the families of salaried workers show that 68 per cent are without children, the majority of the others with but one or two.

This mass sets the tone. It is according to the resources of those who comprise this mass that the standard of living of the population as a whole is established, that the level of needs considered "normal" is fixed, that the taxes and all legal obligations are determined. Everything is cut to the measure of the small family majority, and they find themselves relatively well-off in an economico-social regime which is built for them and by them.

But the problem is how to satisfy these needs now considered normal

and these legal obligations when, with exactly the same resources, one has to raise three, four, five, or six children. The heads of large or moderate families find themselves faced with budgets impossible to balance because their resources must be divided several extra ways. They find it impossible to give their children the care and the education imposed by the general standard of the nation, and frequently are even unable to procure health needs or the necessities of life.

The problem is imposed on the higher level of national interests as well. For the disappearance of large families, which began at the end of the last century, increases senility in the over-all population, a lessening of the total population—the progressive exhaustion of the life-giving forces of the nation.

It was to alleviate this situation, burdensome for families and mortal for the nation, that the *Ligue des Familles Nombreuses* was created.

Organization

At present the League numbers some 180,000 families, representing about 1,300,000 Belgian citizens. These are organized under three main groups: the Flemish Group, the Walloon Group, and the Congolese Group (for the colonies). Each of these groups is divided into Regional Sections, which again are sub-divided into Local Sections. The whole is centralized under a Committee of Administration formed by members of the three main Groups,

with a General Assembly of 220 members. It is to be noted that the League has achieved a working union of all the regions of the country, and more important, an active collaboration of all the social categories: bourgeois, worker, agricultural, etc., without any distinction.

"Active members" are the heads of families with at least four children. "Associated members" may be the heads of smaller families and in general all who share the League's aims. In order to defray the expenses of publications, etc., as well as to insure more than nominal membership, a small annual fee is charged: 40 francs (about \$1).

General Program

The general program of the League can be summed up in the following formulae: respect and justice for all families and especially for large families, on account of the eminent services they render and the heavy burdens they bear; respect and protection of children in the moral as well as hygienic sphere; respect and justice for the mothers of families at home. For equal work, equal standard of living for every family, whatever its size.

The League wishes that these principles, the basis of a sound demographic policy, be officially promulgated in a declaration of public officials; that they inspire the policy of the Parliament, of the Ministry of the Family and of the Superior Council for the Family; that they be sanctioned by a system of voting which would give to families the means of being heard and of defending their rights.

This general program calls for the realization of a number of particular reforms, the principal of which are the following. In the *moral* domain: effective protection of children and youth against licentious publications, plays and movies, against gambling,

alcoholism and immorality. In the *juridical* domain: revision of the legal status of the family in order to assure its stability and development; this would involve revised legislation on the rights and duties of spouses, on paternal power, on guardianship and adoption, on family patrimony, on the abolition or restriction of divorce, on crimes against the family such as abandonment, adultery and abortion.

In the *fiscal* domain: taxes proportioned to the means of the citizens with account taken of their family responsibilities; rights of succession adapted according to the same principle of distributive justice. In the *educational* domain: a fostering of the sense of the eminent dignity of the family and the primacy of its role in the national life; a preparation of the young men and girls for their mission as family educators; a greater emphasis on character development; better physical education. With regard to educational opportunities, large families must be afforded the means of procuring for their children an instruction and a professional formation on a par with those of other children.

In the *social* domain, the League has a particularly large and effective program in which the capital reforms are those of family allowances, allocations for birth, and allocations for mothers at home. Social Security must become "Family Security," with indemnities for medical and clinical expenses increased in proportion to the number of children, with pensions increased in the same proportion. The housing problem should be solved in the light of large families, these being given the preference in the housing projects. Credit Societies should raise their maxima in loans according to this family proportion. Large families should be given special consideration in exemptions from military service. They should be given reduced rates on the railroad and public service systems, first consideration in public and

private employment agencies. Finally, public testimony of respect and gratitude should be accorded mothers of large families.

Principal Activities

To fulfill this program the League has undertaken a series of practical activities: 1. *constant vigilance* of the Sections and of the Center over public offices and institutions, with a view to the maintenance and the extension of conditions favorable to the family in all domains; 2. *documentation*: study of official publications, such as parliamentary decrees, legislative texts, measures of non-governmental public services, and constant contact with the principal newspapers and magazines and all works treating demographic and family questions; 3. *demographic, social and legal studies* at the Central Secretariat and in the many Central and Regional Commissions, examination of the laws and legal projects which might have a repercussion on family conditions; 4. *publications*: the *Monthly Bulletin* in three languages with 200,000 subscriptions, the *Monthly Directors' Guide*, the annual *Almanac*, besides more sporadic publications like *Notes and Memoranda* addressed to public offices, and different brochures, tracts, bulletins; 5. *action on public opinion*, in which all the Sections take part; 6. *campaigns* for the execution of the League's program, e.g., for the raising of family allocations, for tax reductions; 7. *propaganda for membership*, the organization of the League, the diffusion of its ideas and claims; 8. *information service*; 9. *sectional organization* for discounts in stores and for purchases in common; 10. *various works* within the League itself.

Works Within League

The League is not intended to be a charitable organization or a complement to the many charitable organizations which already exist. The activity of its members must be centered

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on the principal goal: Revise the attitude of laws and social institutions toward the family. Nevertheless, the League can create works of an economico-social nature which are of great material help to the members. A condition for the foundation of such works is their self-subsistence; the membership dues, reserved for the principal object of the League, must not be diverted into any secondary works.

Thus were created such economico-social works as the Housing Fund for Large Families, which provides loans for the building, buying or furnishing of homes; the Fund for Education, providing loans for secondary and higher education; the Fund for Widows and Orphans under the form of a mutual for the benefit of these unfortunates; the Publication Fund to award prizes to authors who further the League's program; the organization of discounts and reductions accorded to the members of the League.

In smaller towns, the heads of large families have gotten together for economic assistance through mutual co-operation. For example, a grocer, butcher, coal merchant or doctor, who is father of a large family, will sell cheaper to the large families. Such a system also achieves a sense of solidarity and self-respect.

Reforms Already Achieved

By incessant propaganda, the League has kept the problem of large families and the connected question of national population steadily before public opinion and the government officials. Through its efforts, the public and the government have come to realize the fundamental important and national interest of this movement and its objectives. For example, King Albert himself assisted at one of its congresses, and in a letter to its first president, Minister of State Michel Levie, the King underlined the major importance of the enterprise for the

well-being of the nation. Later on, the Government officially associated itself with the celebration of the League's twenty-fifth anniversary, and Parliament has frequently gone out of its way to praise its work and voted laws in accord with the League's claims.

Among the general reforms already achieved may be mentioned the creation in 1922 of the *Commission Officielle des Familles Nombreuses*, the establishment in 1946 of the *Ministère de la Famille* and of the *Conseil Supérieur de la Famille*, government institutions which have made the League's program their own.

The League itself, without being an official institution, has on many occasions been officially recognized by the Government, notably in the legislation housing and on budget regulation on family allowances, on low-rate guaranteeing the Housing Fund and the Fund for Education. Moreover, the League is officially represented on the *Commission des Allocations Familiales*, the *Commission Consultative du Contrôle et du Contentieux* and the *Conseil d'Administration de la Caisse Nationale de Compensation*. On the other hand, the Minister of Finance and the Minister of Public Health and of the Family are represented in some of the League's administrative councils.

The list of particular laws passed by the Parliament at the instance of the League between 1928 and 1947 would require too much space to print in this present article. They embrace the fields of family allowances, tax reductions, housing, military service and reduced transport rates. For example, allowances were extended both in duration and amount, so that now they range from 170 francs per month for the first child to 430 for the fifth and each succeeding child, the aid being continued to the age of 14, or, in the case of those still in school or

recognized apprenticeships, to the age of 18.

Tax reductions are quite substantial, e.g., the land-tax on a house occupied by the head of a family of at least three children is reduced by seven per cent for each child in the family. Other taxes are cut according to the same generous yardstick on the basis of large families. Large families, too, have found some alleviation in legislation regarding military service. Thus, for example, in a family of at least six children, one of them is altogether exempt from service. In time of war those charged with family responsibilities are given special consideration.

So also with legislation relative to housing. Thus the National Society for Low-rate Housing, which helps provide homes for those "less well-situated," raises the maxima by which assistance is determined according to a scale which runs from five per cent for a family with one child to 50 per cent for a family with six. And the low-rate houses available are to be let by preference to families of at least three children. There are many advantageous regulations regarding household loans, etc., scaled according to the number of children in the family.

Transport rates are reduced sizably for families with a minimum of four children under 21. A one-way ticket is cut 50 per cent for the older members, 75 per cent for the children from four to ten years old.

Summary

The League considers these results but a beginning. But when one considers the starting point—zero—they are already substantial achievements. Even more important, public opinion has been alerted; people who were long indifferent have been swept into the family movement. The practical reforms already passed will undoubtedly be enlarged and improved. The selfish philosophies of Neo-Malthu-

sians and the consequent contempt for fathers and mothers of large families have, of course, by no means been quashed, but at least the League has raised these generous families in the public esteem and by their union and active mutual aid and propaganda has given them a self-respect which was all but lost some 20 years ago.

One last word might not be out of place. That is to call attention to the fact that the League is not at all a religious organization, despite the fact that the majority of its members are Catholics. Its immediate aims are social, not religious; it is open to all, not merely to Catholics; it has no official chaplain; it has deliberately abstained from underscoring the religious import of its program. This for a very definite reason: because not only is the greatest possible membership essential to its attack, but in order

to push its reforms through a Parliament in great part Socialist it is necessary to include Socialists who are interested in this family question. As a matter of fact, one of the three Vice-Presidents of the League is a Socialist and it is through him that the Socialist section of Parliament is approached.

For all this, it is not unreligious. Moral issues are obviously at stake; to foster large families is to combat birth control and its moral virus. Hence many priests have joined the League as associated members, some of them being the moving spirits of the League in their districts. In the more solidly Catholic regions of the country the League's reunions and congresses are officially opened with a High Mass. At one of the largest anniversary congresses of the League the two main speakers were a Socialist and a priest.



Economic Community

Economically we are not a community. The market has had such marvelous organizing powers that it has deluded many of us, for some hundred and seventy years, into thinking that it could do all that was needed to organize an economic community on a basis of consent as embodied in the act of free exchange. But it has been growingly evident for many years that this was expecting from it something beyond its powers, great as these were. We have gradually discovered—though many have not admitted it—that markets can organize material interests only, and not all of these, and that this is not enough to constitute a society.... Things the market pseudo-society has wrecked are hopefully turned over to the state, a too vast and impersonal mechanism whose constitution does not correspond too well to the economic realities.

John Maurice Clark.
Alternative to Serfdom

Migrants, Ten Years Later

They Cannot Hope to Share in the Land

Raymond Bernard, S.J.

Saint Mary's College

JOHN STEINBECK's *Grapes of Wrath*, the novel published in 1939, created a growing popular interest in the American migrant labor problem. Had certain powers succeeded in ignoring the book or in denouncing it, this serious social sore would have spread and festered in the dark. Earnest effort to analyze its development and remove its causes might have been postponed for many years, so long as the American social conscience went unmoved in its ignorance.

Steinbeck's story was denounced from the start. The Associated Farmers of California, unable evidently to lay it down, found it "obscene, vulgar, immoral." Prominent Californians called it "dirty, lying, filthy." Representative Elliott judged it "the most damnable book that ever was permitted to be printed and put out to the public to read." Chief among the bitter denouncers of such "Red lies" was the Associated Farmers, who drew much of their financial assistance from the Giannini Foundation set up by A. P. Giannini, the wizard behind the world's largest bank, the Bank of America.¹

New Looks

Charges of falsehood and instigation of class-hatred made by the California agricultural tycoons apparently rang too false and bitter to alienate Stein-

beck's sympathizers or to smother the legitimate curiosity of his troubled readers. The LaFollette Committee came from Washington to investigate abuses of civil liberties and accidentally discovered the industrialized farm. Its activities soon engendered another investigation when the Tolan Committee was authorized "to investigate the interstate migration of destitute citizens." This group spent 28 days in hearing 371 witnesses in seven regions: New York City, Montgomery, Chicago, Lincoln, Oklahoma City, San Francisco, Los Angeles and Washington. More than 3,000,000 words of testimony were recorded.

This in turn led to the TNEC inquiries on technological changes in agriculture and many special studies and papers undertaken by the agricultural colleges and government agencies, such as WPA monographs on displacement in agriculture. Local phases of the migratory labor problem began to turn up in farm sections all over the country. The seriousness of the problem led Mr. Carey McWilliams to demonstrate² that conditions in California were simply a forecast of a

happens to control 600,000 acres of land, including 1,718 farms valued at \$25,000,000, and hold mortgages on 7,398 farms of 1,023,000 acres with a total debt of \$40,340,000 — The Bank of America now faces investigation by the Federal Reserve Board, according to news reports.

¹ Highly lauded in *Reader's Digest* (September, 1947) as "the Bank of Youth"—which

larger, national revolution. Promptly again, the denouncers of Steinbeck, forgetting that McWilliams employed the factual findings of the Tolan Committee and many other impartial students, labeled McWilliams, "Agricultural Pest No. 1 in California, outranking pear blight and boll weevil."

Unbelievable Facts

These three independent agents, Steinbeck, the Tolan Committee and McWilliams, had laid bare extreme and horrible examples of the herding, smuggling and exploitation of human beings not only in California but in many other states up to 1947. Steinbeck, as a story-teller, had probably the greatest appeal, but the two others supplied proof for "unbelievable" conditions and showed their extensive effects. It is worth mentioning here that as early as May, 1931, these words occurred in an official document addressed to Catholics everywhere and concerned with human problems far greater than a single American social question: "The immense army of hired rural laborers, . . . depressed in the extreme, . . . have no hope of ever obtaining a share in the land. . . ."²

How large was this immense army of American agricultural workers whose California contingents were first unearthed? Estimates of the size of the migrant labor force in the United States ranged from 1,000,000 to 5,000,000. Throw together the populations of a dozen smaller states, North and South Dakota, Montana, Utah, New Mexico, Idaho, Arizona, New Hampshire, Vermont, Delaware, Wyoming, Nevada—or the total for Alabama and Mississippi—or the figures for Chicago and Detroit—and let it float about the national highways. The

migrant horde might be that large. The 1,000,000 estimate is admittedly conservative.

The river of American migrants still flows in three great streams: the first starts in Florida and moves all the way along the Atlantic coastal lands into New England, crop by crop. This branch is predominantly Negro. The second stream rises from Texas and Mexico and flows toward Michigan, Wisconsin, Minnesota and Colorado, with its workers and families known as "Tex-Mex," "Texicans" or *braceros* (fieldhands). The third big flow swirls up the California valleys to Washington, made up of thousands of Okies and Arkies blown out of the Dust Bowl in the 1930's. Besides these main currents, there are many cross-flows: Pennsylvania mining families who work in the New York orchards, Kentucky hill-billies who dig potatoes in New England and weed and top onions in Ohio's Scioto Marshes, Missouri villagers who cut the asparagus in Illinois or pick tomatoes on 100,000 Indiana acres. Southern hill people who pick strawberries in Louisiana, Arkansas and Kentucky; Mexicans, Negroes and whites who work in the Arizona cottonfields; and more recently, Texas Mexicans and Mexican *braceros* enticed into the Arkansas and Mississippi cottonfields deserted by Negroes. (Mexico incidentally held back from the Mississippi and Texas negotiations because of ill-treatment the workers were likely to receive). These routes are still heavily traveled. Howard Whitman, a church worker among migrants, found proof of this in a 9,000-mile tour made recently.⁴

Most Serious Aspect

To this immense nomadic group, which swells and ebbs, must be added a potential reinforcement drawn from

² In *Ill Fares the Land*, Boston, 1942, p. 419.

³ Pius XI, *The Reconstruction of the Social Order*, n. 59.

⁴ Howard Whitman, "Heartless Harvest," *Collier's*, September 13 and 20, 1947.

the great number of small farmers driven from poor, insecure, marginal farms, who break away from the "stranded farm population" of 1,700,000 families (8,500,000 persons). While it is difficult to keep tab on such shifts of population, few would deny that several million individuals leave farm areas yearly. This was the figure set by the House Agriculture Committee, September 1, 1947, for the previous year.⁵ The 22 lines devoted by the same Committee in a later statement to the problem of displaced farm labor call it "one of the most serious human problems to be faced in our agricultural program," citing as evidence the 4,000,000 drop in farm population from 1940 to 1946.⁶

What factors contribute to such an extensive abnormal social condition? The Tolan Report did not really propose to solve the problem but rather "to set forth in detail the social and economic aspects of the lives of these millions of disadvantaged Americans."⁷ Still, in the course of inquiry, various causes were brought to light by testimony of witnesses. Thus the Report concludes briefly that the destitution of American rural migrants in recent years "is largely traceable to the following sources: Far-reaching developments in the economic opportunities, techniques and organization of American agriculture, the depletion of soil resources, an expanding rural population coupled with a marked reduction in the working force required for farm production, and a drastic reduction after 1929 in the opportunities for employment which urban centers previously offered to migrants from overpopulated rural

areas. These changes, moreover, are largely responsible for the insecurity and poverty which characterize the life of a large and growing number of farm families who are unable or unwilling to migrate. The condition of this stranded rural population constitutes a most serious aspect of the problem and commands deepest national concern."⁸

Down to the Roots

McWilliams goes deeper than conservative congressmen would. He holds that the basic fault of such inequalities is simply that the various groups engaged in agriculture are undemocratic because they have absorbed too much economic, social and political power.⁹ He produces testimony of an International Harvester Company vice-president to show that machinery and technological change contribute to the dispersion of small-farm operators and to the accumulation of larger holdings by fewer owners. He points out that the 1940 census showed medium-size farms (20-175 acres) decreasing by 8.8 per cent and farms of 1,000 acres or more increasing since 1930 by 24.7 per cent. The same period's 41.3 per cent jump in subsistence farms (under 20 acres), apparently a sign of improvement, took place chiefly in industrial and mining sections and scarcely affects national agriculture.

Another cause of inequality is managerial service for farmers, which, though it provides a skill perhaps superior and a unified buying-and-selling operation, promotes absenteeism, united control of larger acreages, large-scale operations.¹⁰ Efficiency and mechanization show up well on the account books but, as McWilliams adds, "the social side of the ledger is

⁵ Associated Press report.

⁶ *Long-range Agricultural Policy, Preliminary Report*, House Committee on Agriculture, p. 11.

⁷ *Interstate Migration*, Report of Tolan Committee, House Report No. 369, p. 275.

⁸ *Ibid.*, p. 275.

⁹ McWilliams, *op. cit.*, p. 389.

¹⁰ *Ibid.*, p. 305. Testimony of Dr. Paul Taylor.

more likely to show a deficit.”¹¹ Unfortunately, bigger profits are the sole aim of the big producers. The farmers of America have been drawn into the vortex of industrialism, an invasion by finance capitalism. On the rural scene today have appeared banks and railroads, farm machinery houses (which cleared a profit of over \$46,000,000 in 1936 alone), manufacturers of automobiles and tractors and trucks, refiners of gasoline and oil, canners, packers, processors, power companies bitterly opposed to the Rural Electrification Act and government dams and power projects, such as TVA and MVA, shippers, terminal markets, chain stores, meat packers, manufacturers of fertilizer. Representatives of Dow Chemical Company, E. I. du Pont de Nemours and Company, and Proctor and Gamble have actually urged agriculture to recognize that “farming is a business, . . . less of a way of life. . . .”¹²

Procrastination

Into these roots of the problem the House and Senate planners of long-range agricultural policy scarcely dig. They are preoccupied chiefly with questions of production and distribution, touching labor only insofar as it enters as producer and consumer. This is the chief failure of responsible leaders in the whole matter of rural economy—the failure to consider the basic social aspects. Despite the steady growth of large holdings and the decrease in small farms, the problem is simply deferred. Some measure of smoothness in directing and allotting migrant workers (the pawns) to needy areas of production was achieved by various federal agencies when states remained passive, especially during the war years, but even this was halted. Conditions at present are pretty much

what they were in pre-war years.

The latest official effort, the Federal Interagency Committee on Migrant Agricultural Labor, culminated in 1947 in a summary of the situation proposing certain necessary improvements. The Report issued by the Committee summarizes the situation as follows:

Through the efforts of individual growers, companies, local communities and States, some progress is being made in behalf of migrant workers. Improvement, however, has been the exception rather than the rule. Although the migrant worker usually receives the prevailing wage rate for his type of labor, he is dependent upon a series of jobs. The availability of such jobs is affected by the labor supply and by crop and climatic conditions. Hourly earnings for the time he is employed may be satisfactory, but his actual income figured on a yearly basis may still be inadequate to maintain a family at the lowest accepted level of living. Workers are often subjected to serious hazards by being transported long distances in overloaded and unsafe trucks or cars. Housing is too frequently inadequate or substandard. Much of the migration is unplanned and during poor seasons workers may spend as much time seeking employment as in actually working. To make sure that they will have an adequate number of workers, employers often advertise their need extensively, thereby bringing into their area many more workers than are required. Job duration is short. Far too many children of migrant families receive little or no education. Medical care and welfare services available to local residents are seldom available to migrants. All these hardships are intensified by community resistance to outsiders.¹³

The symptoms and the friction-spots are diagnosed. Suggestions concern the need of child-labor regulation, labor camps, labor contractors, worker transportation, workmen's compensation, social security, health, education, welfare and recreational services, and

¹¹ *Ibid.*, p. 313.

¹² *Ibid.*, p. 328.

¹³ *Migrant Labor . . . a Human Problem*, Report and Recommendations, Federal Interagency Committee on Migrant Labor, Washington, D.C., 1947, p. 3. The Committee has since been abolished in an “economy” drive.

federal grants to stimulate the states in their own programs. Six lines treat the need of a minimum wage and prompt cash payment. (Nothing is said of encouraging land ownership by migrants or restricting land monopoly).

Laws Do Little

According to this survey, the outlook for actual state labor laws applicable to agricultural workers is depressing. Only one state and Hawaii have compulsory workmen's compensation laws; four have an elective law. The majority of minimum-wage laws exclude agricultural workers or apply only to women or to women and minors. Wisconsin alone provides an hourly rate for agricultural workers—and this is only 20-22½¢, about half the national industrial minimum wage. State laws on wage payment seldom touch farm workers. Only four states regulate their labor camps. The age of children working in agriculture outside school hours is set by law in Hawaii, Puerto Rico and seven states. In every state where farm workers have sought to organize for collective bargaining, as industrial workers rightfully do, operators of factory farms have fought their efforts.¹⁴

Federal activity now is practically dead. During the war-time manpower shortage the federal government operated 48 migrant camps—model houses, laundries, recreation centers, all with medical services. The Extension Service was planning to establish information stations and placement offices. "As far as migrants are concerned, we're washed up on January 1," the director of extension work was quoted as saying in the fall of 1947. "The Department of Agriculture is left without any farm-labor program at all."¹⁵

¹⁴ See, for example, the tyrannical campaign against the infant National Farm Labor Union local by the Di Giorgio interests at Bakersfield, California.

¹⁵ Howard Whitman, article cited.

Redistribution Needed?

One might ask, What *permanent* good can come of makeshift work programs or welfare projects and even legislation to provide some physical improvement in migrant accommodations? The problem requires a deep cure, an internal remedy. As far back as May 15, 1891, Leo XIII pointed out the "enormous fortunes of some few individuals and the utter poverty of the masses."¹⁶ The rich have grown richer, the poor, poorer since that time, as many have declared. McWilliams himself talks of "polarity" by which the large farms become larger, the small grow fewer—just as in unrestricted capitalism; and he recommends some kind of check on the vast powers of the rich operators and landholders. It is doubtless a check which the Popes would approve as necessary to their program for increased ownership of land for the poor. Pius XI spoke of "the immense number of propertyless wage-earners and the enormous wealth of the fortunate few" as "an unanswerable argument that the earthly goods so abundantly produced in this age of industrialism are far from rightly distributed and equitably shared among the various classes of men."¹⁷ The government, said the same Pope, must carefully guard against the opportunity of domination of certain forms of property by private individuals with injury to the community at large.¹⁸ It may also "create those material conditions of life without which an orderly society cannot exist."¹⁹ Moreover, "the public authority, in view of the common good, may specify more accurately what is

¹⁶ *The Condition of the Working Classes*, n. 3.

¹⁷ *The Reconstruction of the Social Order*, n. 60.

¹⁸ *Ibid.*, n. 36.

¹⁹ *Divini Redemptoris*, n. 172.

licit and what is illicit for property owners in the use of their possessions.”²⁰

State Must Establish Order

Besides its guardianship of the land, the fundamental necessity for a nation's people, the government has the duty to provide for other needs. For, as Pius XI wrote, “Then only will the economic and social order be soundly

established and attain its end, when it secures for all and each those goods which the wealth and resources of nature, technical achievement and the social constitution of economic affairs can give. These goods should be sufficient to supply all needs and an honest livelihood, and to uplift men to that higher level of prosperity and culture which, provided it be used with prudence, is not only no hindrance, but is of singular help to virtue.”²¹

²⁰ *The Reconstruction of the Social Order*, n. 17.

²¹ *Ibid.*, n. 75.



Problems of Nationalization

The *Economist* cites three reasons for believing that nationalization will generally lower the economic efficiency of an industry. The first is that a nationalized industry will almost certainly be cumbersome and slow-moving; “of that there is already evidence.” The second is that a nationalized industry will almost certainly be far too weak in its relations with the unions: it will tend to grant too much pay for too little work and recoup itself by raising its charges (that is, at the expense of the public interest). “Of this, too, there is also now plenty of evidence.” Thirdly, a nationalized industry is inevitably more of a monopoly, and much more protected in its exercise of monopoly powers, than what it replaces. Protected monopolies are notoriously inefficient, and there is no reason to suppose they will be less so if they are publicly owned.

P. M. Richards
Toronto Saturday Night

INDUSTRIAL CONCILIATION

Work of England's National Coal Board

Hugo W. Durst, S.J.

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THE nationalization of the coal industry included in its plan the requirement that the Coal Board, after consultation with the trade unions, should set up "conciliation machinery." This was well-planned since, in the turn-over from private enterprise to nationalization, the "gripes" that were formerly directed against the "boss" were now to be directed at the "Board."

The Board's Annual Report for 1947 says:

In particular, the Board are required by the Nationalization Act to consult the Trade Unions about setting up 'conciliation machinery.' This implies that the Board and the Unions together should work out a system for negotiating wages rates and conditions of employment in the industry, and for settling disputes. By the end of 1946 the Board had already agreed on conciliation procedure with the National Union of Mine-workers, which covers most of the workers in the industry (n. 66).*

These arrangements called for conciliation at three separate "levels"—national, district and pit. The first, settled issues that would effect every colliery in the country; the second, matters concerning the collieries in the particular district; the pit conciliation dealt only with matters that were peculiar to the individual pit and did

not raise any question of principle affecting either the district or the country as a whole.

Machinery Established

The National Conciliation machinery consists of two bodies:

a) The National Negotiating Committee (very often referred to simply as the "Negotiating Committee"), which is made up of nine members of the National Coal Board and not more than 14 members of the National Union of Mine Workers. All questions between the Union and the Coal Board on a national level are first referred to this Negotiating Committee, and if agreement is not reached, then the matter is taken to the second committee.

b) National Reference Tribunal which is made up of three men who are appointed by the Ministry of Labor.

This double-committee scheme is the same one that was agreed upon by the Mining Association and the NUM in May, 1943. After nationalization, the National Reference Tribunal continued with the same men: Lord Porter (President), Sir Frederick Rees, and Professor T. M. Knox.

Scheme Worked Well

During 1947, the Negotiating Committee met 24 times, and their discussions resulted in agreements on the five-day week, payment for statutory

* Unless otherwise stated, all quotes are from the Annual Report of the National Coal Board for the year ended December 31, 1947, nn. 65-71, His Majesty's Stationery Office, York House, Kingsway, London W.C.2.

holidays, extension of hours and the increase in minimum wages, all of which agreements were subsequently signed by the Coal Board and NUM. The efficacy of the Negotiating Committee can be judged by the fact that no questions were referred to the National Reference Tribunal during the year.

The setting up of the District Conciliation scheme as proposed by the Coal Board met one difficulty when their division of districts did not coincide with the divisions made by NUM nor could the latter easily arrange to change their divisional districts to fit into the Coal Board's pattern. This difficulty was solved by the Coal Board's district division making separate agreements with each NUM District Committee. This system worked well in all cases except Cumberland, where there was a delay caused by an arrangement from the 1943 agreement in which there were two conciliation boards, one dealing with the miners, and one with the enginemen and boilermen.

Procedure Well Organized

The membership of the District Conciliation Board varies in the different districts. They have this in common, however, that each Board has a District Referee whose decisions both sides have agreed to accept in the event of an unsettled dispute.

The Pit Conciliation scheme is aimed at a speedy settlement of disputes at each individual pit. The method is as follows:

Any question in dispute at a pit must first of all be discussed as soon as possible between the men and the official immediately concerned. Failing agreement within three days, the matter must again be discussed between the men concerned and the manager of the pit or his representative. If agreement is still not reached, the men report the dispute to the local Trade Union official who decides whether the question shall be taken up by the Union. If further discussion with the management does not produce

settlement, then the Trade Union official must write to the colliery manager asking for a meeting to be held between representatives of the Union and the management (Or, if the question is one raised by the management, then the manager must write to the Union). This brings into operation the "pit meeting" which must be held within five days of the request being made. At this meeting Area officials of the Union and Area or Divisional officials of the National Coal Board may be present. Agreed copies of the minutes are given to both sides. If the dispute is still not settled within 14 days after the pit meeting, it must be referred to the joint secretaries of the District Conciliation Scheme to deal with pit disputes. Membership and rules of procedure of these Disputes Committees are determined by the District Conciliation Boards and vary in each district. . . . If the Disputes Committee cannot agree on a matter then it is referred to an umpire selected from a panel appointed by the District Conciliation Board. An Assessor nominated by each side must be present at all hearings by the umpire. (n. 70).

As long as the umpire does not think that the dispute raises a question or a principle that applies to the whole coal field, the decision that he gives on the matter is final, and both sides have agreed to accept this decision. "Both the Board and the NUM have agreed to accept any settlement reached at any stage of the scheme" (n. 70).

Unofficial Work Stoppages

During 1947, this conciliation machinery was not put to the test, but there were strikes! These strikes were called unofficial, as they were not sponsored by NUM. They totaled 1,635 work stoppages as opposed to 1,329 in 1946.

The Report mentions two special reasons which were conducive to more strikes in 1947. The first was the lifting of the ban on changes in wage rates at particular collieries. This ban had been imposed by a national agreement between the Union and colliery owners in April, 1944. The second reason for dispute was the introduction of the five-day week.

The report states:

It is hard to say how successful the Pit Scheme was during the year. Superficially the Scheme was a success in that there were no official strikes sponsored by the N.U.M.: but there were 1,635 unofficial strikes—where men stopped work in defiance of their Union — compared with 1,329 strikes in 1946. The output lost in 1947 through these strikes was estimated at 1,652,000 tons, compared with 770,000 lost in 1946. There were, however two special causes which made disputes more likely in 1947. The first was the lifting on 30th June of a ban (imposed by a national agreement signed in April, 1944, between the Union and the colliery owners) on changes in wage rates at particular collieries. When this ban was lifted there were accumulated demands for wage revisions which made disputes more likely. The second special cause of disputes was the introduction of the five-day week. This altered the relative earnings of different classes of workers and of workers in different districts, and made some discontent inevitable. The reassessment of tasks required by the Five-Day Week Agreement was also bound to lead to differences of opinion between men and management (n. 71).

A general idea of the number of unofficial strikes and the importance of the two reasons given above as factors in causing them can be obtained from the statistics given in the *Annual Report of the Coal Board* (n. 71):

These unofficial strikes have not been a fair test of the conciliation machinery; moreover, they aggravate another sore point of relations between workers and the Board, namely, absenteeism. This latter point is now under investigation by the NUM. This inquiry follows the rejection by the majority of districts of the Joint Output Committee's scheme for setting up joint attendance committees at the pits, with power to impose fines on persistent absentees. By the inquiry, NUM hopes to have an acceptable system for both miners and the Coal Board whereby production will not suffer so heavily.

An article in the [London] *Economist* for December 18, 1948, singles out Yorkshire as the worst offender against conciliatory measures. This attitude is shown both in absenteeism and in unofficial stoppages, the combined effect of which can be estimated from the following statements:

If Yorkshire's rate of absenteeism at the face were reduced to ten per cent, another 4,000,000 tons would be added to the nation's annual output.

Yorkshire is again one of the black spots [in the matter of unofficial stoppages]. Last year (largely because of

<i>Cause of Disputes</i>	<i>No. of stoppages</i>	<i>Loss of output (tons)</i>
Dissatisfaction about wages.....	716	534,000
Application of the terms and conditions of the Five-Day Week Agreement.....	78	838,000
Personnel and grading questions.....	64	26,000
Working conditions.....	130	24,000
Methods of working and colliery organization	180	80,000
Refusal to accept alternative work.....	114	37,000
Refusal to perform work not completed on a previous shift.....	44	11,000
Refusal to await repairs after a mechanical breakdown.....	53	12,000
Objection to, or disputes with officials.....	22	8,000
Sympathy with dismissed or suspended workmen.....	56	22,000
Miscellaneous	178	60,000
	1,635	1,652,000

the Grimethorpe dispute) it accounted for 872,700 of the national total of 1,643,000* tons lost through stoppages. This year (1948) with a national figure of 861,000 tons lost, Yorkshire is again responsible for more than half. (*Economist*, December 18, 1948, p. 1,007).

Thus the grievances are concentrated to a large extent in one area.

Emphasizes Individual

The whole make-up of the conciliation machinery focusses attention on the miner himself. He is the one who produces the coal, and the Coal Board has to build its plans on his cooperation both in his daily effort and in his use of the conciliation machinery. Up to the present time there has been a lack of spirit of cooperation which has manifested itself in unofficial stoppages and absenteeism as shown by the figures given above.

The need for a sense of individual responsibility is vital both in England's economic recovery and what concerns us here, a proper functioning of conciliation machinery.

Sir Charles Reid, writing in *The [London] Times* for November 22, 23, 24, 1948, gave an analysis of the problem of coal in England. He put strong emphasis on this need for a cooperative spirit among the miners themselves and in simple statistics he labors the point:

* The figures given in the quotation from the Annual Report are the official figure.

Is the figure of 230m. tons possible under present conditions? When I resigned in May last I said: "I believe that with the manpower and the machinery now in the industry at least 30m. extra tons of coal per annum could be produced, provided that absenteeism were reduced to pre-war level, manpower put where it could be most effectively used, and men and managers alike were inspired to give their best service to the country." I see no reason to change that view.

Comparing the production of 1939 with that of 1947, we find that in 1939 the output a man-year was 302 tons, while in 1947 it had dropped to 263 tons, a decrease of 39 tons a man-year. To put it clearly, we are producing approximately 28m. tons less than the same number of men would have produced in 1939; it should be noted that the total saleable output of 1947 included a larger percentage of dirt (*The Times*, November 22, 1948).

The inspiration to give their best service to the country that Sir Charles calls for is the finest possible foundation of good conciliation machinery. The subterfuge of unofficial strike and the high rate of absenteeism argue to a lack of this spirit; meanwhile, a better understanding of the miners' problems through general publicity and the need for coal in the nation's recovery as shown in the various *White Papers* lead many to believe that the year 1949 will see a growth in the miners' confidence in the conciliation machinery and bring them to an all-out effort in hitting their coal targets.

Notice

It has been called to our attention that Fordham University has been approved by the Veterans' Administration for training in clinical psychology. In "Psychology in the Present Social Order," printed in the March issue of *SOCIAL ORDER*, Mr. McGrath had stated that Catholic University was the only institution so approved. Other Catholic institutions give training in other branches of clinical psychology.

PSYCHOLOGY IN THE PRESENT SOCIAL STRUCTURE

Part II

Opportunity for Catholics

Thomas A. McGrath, S.J.

Weston College

SOCIAL PSYCHOLOGY is one of the latest developments in modern psychology. Though still firmly implanted in the main stalk, it has attained a quasi-autonomy due to its rapid growth and success.¹ It is now calling itself a science and demanding a proper place among the social sciences.² Apart from a number of recent college texts, there are as yet few first-class books written on this subject. Much of the literature still lies undigested in the periodicals, although Murphy and Newcomb's revised edition is an outstanding exception to this statement.³

In 1947 *Readings in Social Psychology* edited by Newcomb and Hartley appeared and did a notable service

in pulling together main subjects of the field.⁴ This past year an authoritative work was published by David Kreck and Richard S. Crutchfield; both are eminent present-day psychologists.⁵ Their work is the main source of information for this article. They introduce and define Social Psychology as follows:

Among the sciences of society only social psychology deals primarily with the whole individual. Economics, political science, sociology, and the other social disciplines have as their subject matter the structure and function of social organizations and the kinds of institutional behavior displayed by people within the confines and forms of specific institutions. Social psychology, on the other hand, is concerned with *every aspect of the individual's behavior in society*. Social psychology may therefore be broadly defined as the science of the behavior of the individual in society.⁶

¹ In spite of recent rapid growth, Social Psychology is still one of the smallest groups within the field of psychology. Cf. *The American Psychologist*, 3, (1948) 503-504.

² David Kreck and Richard S. Crutchfield, *Theory and Problems of Social Psychology*, New York, McGraw-Hill Book Company, 1948, p. 3.

³ Gardner Murphy, Lois B. Murphy and Theodore M. Newcomb, *Experimental Social Psychology*, New York, Harper & Brothers, 1937.

⁴ *Readings in Social Psychology*, Theodore M. Newcomb and Eugene L. Hartley, eds., New York, Henry Holt & Company, 1947. This book comes as a fine complement to *The Handbook of Social Psychology*, edited by C. Murchison in 1935.

⁵ David Kreck and Richard S. Crutchfield, *Theory and Problems of Social Psychology*, New York, McGraw-Hill Book Company, 1948.

⁶ *Ibid.*, p. 7.

Practical Division

We can accept this definition with the understanding that social psychology studies the same unit as all psychology — the living individual, but *qua* social. Its goal is to discover and set up the universal laws of the social activity of the individual. It takes what is known from psychology in general, for example, principles of motivation, perception, learning, etc., and applies it to the social aspect of the individual—social motivation, perception, learning, etc. The principles are going to be the same; they are going to be applied *qua* social. This procedure is quite valid since there very seldom exists such a thing as an individual in isolation, and all psychologists are ultimately forced to study the individual as a social being. This fact is stressed only to make the point that there are not, and never can be, two psychologies—one social, the other non-social. All psychology is social. The reason for the division, then, is practical study purposes.

To state another introductory and obvious point—the field of social psychology studies man in *all* his contacts with other people, that is, his thoughts, desires, fears, etc., inasmuch as they have a connection with people. This is what is meant by “social behavior,” namely, any activity:

which takes place in direct reference to other people as in any kind of face-to-face situation or that which takes place in the absence of people but is affected by reference to other people.⁷

Purpose Diagnostic

As in all fields of psychology today, the social psychologist has a dual role—research and application. He is constantly trying to formulate sound principles of social behavior with better proof and analysis. Then, on the bases of these principles, he contributes his particular share to the solution of

social problems. This contribution is admittedly limited.

The proper role of the psychologist in dealing with social problems is that of the analyst, the diagnostician, the strategist, and the advisor with respect to only one feature of the whole problem—the behavior of the individual and groups of individuals who are involved....

Take the problem of racial prejudice as an instance. The task of the social psychologist (whatever his label) from the point of view of social *analysis* is to ascertain why people are prejudiced, how and why this prejudice forms and changes, what effects such prejudice has on the behavior and personality of the individual who holds this prejudice, what effects such prejudice has on the attitudes, personality and behavior of the victim....

From the point of view of social engineering and the solution of the problem of racial prejudice, the primary function of the psychologist is to ascertain what people's attitudes and discriminatory behavior would be like under different social circumstances and by what changes in the social situation the desired attitudes and behavior could be engendered.⁸

It is not the social psychologist's job to bring about this change. That is the province of many others, chiefly the sociologist. Psychology is to provide the necessary knowledge, evaluation, insight, and advice for the problem, say, of racial prejudice, but the actual solution of the problem depends on many divergent forces outside the social psychologist, in fact on society itself.

Three Levels of Study

Our social structure may be, and is, analyzed by the psychologist at three different levels: 1. the level of individual social behavior, 2. the level of behavior of social groups, and 3. the level of social organizations or institutions.⁹ The method of procedure in the first is to consider in detail the individual's social world which has psychological importance, and then to study *his* social behavior in, and in

⁷ *Ibid.*, p. 8.

⁸ *Ibid.*, p. 12.

⁹ *Ibid.*, p. 13.

relation to, this world. The social psychologist does this in as scientific a manner as possible by control techniques, sampling methods, testing many hypotheses, statistical analysis, etc.

On the second level, that is, the level of group behavior, scientific investigation is more difficult, and perhaps of necessity less exact and perfected. Usually it must be done in a twofold manner: 1. the study of group dynamics as such, and 2. an analysis of the causes of group behavior.¹⁰ Usually it is best done by the study of the characteristics of the first level, namely the activity of *individual* human beings. For it is only by understanding the group *member* that we can understand adequately his influence on the group, and understand the group itself.

Terms Explained

Perhaps a word about what the psychologist means by "group" would be helpful. A group is a union of two or more people who bear an explicit psychological relationship to one another.¹¹ This statement means that each member has psychological significance in some form or other for each other member, e.g., father and son, a "gang" of street urchins in the slums, 50 very different people in an airplane crash, a persecuted minority, a doomed military division. The "group" is to be distinguished from the "class," e.g., farmers, Irishmen, New Yorkers, who do not have sufficiently immediate psychological significance for one another to be called by psychologists a "group."

Another important concept in this matter is "group dynamics." This concept merely means that the behavior of one member of the group has direct influence upon the behavior of some or all of the other members in the group. This interaction is what is

meant by "dynamics."¹² As Kreck and Crutchfield say:

Nothing more esoteric is meant by the word dynamics than the connotation of adjustive changes occurring in the group structure as a whole, as produced by changes in any part of the group.¹³

The important fallacy to avoid here is anything like "group mind," "group act," etc., as if the group, *qua* group, were thinking or willing, or possessed a mind and will. This idea, once fashionable among social psychologists, is now completely rejected by the competent, though it still exists strongly in the popular mind. All the psychological activity of the group and members of the group is caused and in turn effected by individuals within that group. In other words:

to regard the group as a unit should not imply that its behavior is not dependent upon the goals, emotions, conditions, and idiosyncratic experiences of its individual members.¹⁴

Group Activity Recognized

The conceptions of some political scientists and philosophers of a political "state" beyond and above the individuals comprising it, and the state as having needs, desires, thoughts different from the needs, desires, thoughts of all the members taken together, are based on this false psychological "group mind" notion. And as is evident by now, this notion in its extreme form is the basis for Totalitarianism, where the state is all and the individual nothing.¹⁵ Therefore, while we reject the concept of "group mind," we accept as valid the concept of "group activity" and "group dynamics" in the sense just explained.

So much for the first two levels: individual social behavior and group

¹² The reader is referred to Kurt Lewin's book on group dynamics: *Resolving Social Conflicts; Selected Papers on Group Dynamics*, New York, Harper & Brothers, 1948.

¹³ Kreck and Crutchfield, *op. cit.*, p. 19.

¹⁴ *Ibid.*, p. 21.

¹⁵ *Ibid.*, p. 21.

¹⁰ An exhaustive treatment from the genetic viewpoint is given by Murphy, Murphy and Newcomb, *op. cit.*, pp. 255-768.

¹¹ Kreck and Crutchfield, *op. cit.*, p. 18.

behavior (group dynamics). The third level of a complete social psychology is the level of social organizations and institutions; for example, the family, state and Church. It is concerned with such problems as how these institutions arise, change, and at times end—with their essence, accidents, properties, and relations. From such study and investigation are derived general psychological “laws” with their applications and variations. This type of social activity is usually characterized by a body of formal rules, laws, customs, and the enforcement procedures necessary to make them function effectively.

Research Techniques

Each of these levels can be studied experimentally, and with fairly strict experimental control, although in the third level, techniques other than the accepted experimental ones are used quite commonly. The techniques common to socio-scientific observation, namely, questionnaires, interviews, polling, case histories, study of historical documents, are, of course, applied. To go more fully into the research methods would involve many terminological difficulties.¹⁶

Perhaps a simple example would clarify and summarize the main points of these introductory notions.

All would admit that the family is of special importance in any social structure. Let us consider it from the viewpoint of the social psychologist in each one of the three levels just treated. At the first level, the level of the individual, the social problems would be the individual's adjustment to the environment of this particular family in which he finds himself: the authority in the family, his place in the family, filial rivalries and jealousies, familial

beliefs, religion, activities. This investigation would be made on both the intellectual and emotional plane.

At the second level, the level of group dynamics, the social psychologist would be interested in the behavior of the family *group* from the viewpoint of such conditions as economic stress, death of parent, cooperative activity, recreation, marriage, foster parents.

At the third level, the level of the institution behavior, the main factors would be such things as wealth or poverty, rural or urban locale, war, divorce rate, birth rate. In fact, it includes almost all happenings and conditions external to the family itself which psychologically influence its functioning. At this level, social psychology is close to the private domain of the sociologist.

Lastly, let it be made clear that in these three levels in the concrete instance there cannot be any sharp tri-
chotomy. The separation is mainly useful for scientific study purposes.

Social Processes

Such, in general, is the division of social psychology. The next logical step is to explain the social processes of each level and the dynamics of behavior that cause and control these processes. For the sake of brevity, we can say just a few words about the most significant processes and their causes.

The two most fundamental concepts in social psychology are “beliefs” and “attitudes,” both of which are personal psychological artifacts arising from the complexity of intellectual, emotional, and volitional elements and tensions in an individual's social life. They are the tangibles, as it were, through which we can arrive indirectly at a more intimate knowledge of personal psychological life and at times are the only way we can measure it. It is with these two realities of life

¹⁶ For detailed treatment of research methods confer: Murphy, Murphy and Newcomb, *op. cit.*, Part III. Also *Readings in Social Psychology*, pp. 581 et sq. And *Psychometrika*, 13 (1948) 99-114.

that the social psychologist spends most of his time.

A belief is: "An enduring organization of perceptions and cognitions about some aspect of the individual's world."¹⁷ It is an intellectual thing, a well organized, total, patterned product of an individual's cognitions and perceptions. It includes knowledge, opinions, and faith.

An attitude is: "An enduring organization of motivational, emotional, perceptual, and cognitive processes with respect to some aspect of the individual's world."¹⁸ It is an emotional thing, a main causative factor in man's social behavior. Because of this emotional character, attitudes are much stronger than beliefs in impelling the individual to action. In fact, attitudes sometimes *demand* action to relieve tensions. They are usually verbalized by "pro" and "anti," while beliefs are usually of more neutral tone.¹⁹

Study of These Basic

Beliefs and attitudes provide continuity in our psychological life, and their development is inevitable because of the very nature of our intellect as a synthesising and organizing faculty. It is through our attitudes and beliefs that we set up and strive for goals, that we finally achieve them.

Therefore, one of the major concerns of the social psychologist today is the nature, content, importance, truth of these beliefs and attitudes, and the distinction and connection between them and prejudices, superstitions, delusions (beliefs and attitudes gone wild). Then too, the social psychologist studies their mode of formation, manner of expression, their valid susceptibility to statistical measurement and analysis.

His study of these two basic elements of social life is usually on a twofold level: cultural and functional.

On the cultural level he looks to an analysis of cultural influences and factors, e.g., family, race, locale, education. Functional analysis would include such determinants as personality, character traits, physical condition, items which are unique to the individual and determine to a large extent his social activity.

Techniques of Change

We know that there is a strong tendency for beliefs and attitudes to endure in spite of obstacles and pressure. However, they can be changed. Current social psychology is full of examples and studies in which this was done: by education, personal contact, interview, propaganda, experience.

We can take one such technique as an example of how the social psychologist works on this phase of social activity. "Propaganda" will serve this purpose well. It is the cheapest, most socially acceptable and probably the most powerful of all methods. Its potentialities both for good and evil are regarded as virtually limitless by social psychologists. Of all the socially significant aspects of language the psychologists are giving most attention to this particular variety called propaganda and the part it plays in social living, persuasion, and control.²⁰

Propaganda is a term commonly applied to certain persuasive techniques, usually with the connotation that what is being inculcated has little or no value in itself and is being urged principally for the ulterior motives of the propagandist. "It is also assumed that the successfully propagandized person's response is an uncritical and unreasoned one."²¹ It is

²⁰ A brief discussion of the psychology of language is given by Otto Klineberg, *Social Psychology*, New York, Henry Holt & Company, 1940, pp. 35-54. Also in *Readings in Social Psychology*, pp. 179-224.

²¹ Kreck and Crutchfield, *op. cit.*, p. 329.

¹⁷ Kreck and Crutchfield, *op. cit.*, p. 150.

¹⁸ *Ibid.*, p. 152.

¹⁹ *Ibid.*, p. 153.

commonly opposed to "education" in which the knowledge to be imparted is considered valuable and imparted for no ulterior motive. Of course, it is assumed that the educand's response is a critical and reasoned one.²²

Processes Similar

It has been adequately proved by psychologists that the basic psychological processes involved in propaganda in no wise differ fundamentally from those of education.²³ The major difference between the two comes from the avowed purpose of the propagandist and from the conscious employment of certain techniques which we will soon mention. Moreover, propaganda is often used to "educate" the mass or any large group that cannot be gathered together for formal education.

An important change has taken place in the outlook of the psychologist in his study of propaganda. Formerly the stress was placed deeply within the intriguing problem of "suggestion" and "suggestibility." This was much overdone and led to such quackery as "mass hypnotism," "autosuggestion," "magnetic spirits." Modern psychologists look askance at this phase in the growth of psychology. Today the problem is being attacked at the roots, and the whole emphasis is upon stresses, tensions, needs, in the immediate psychological make-up of people—in other words, in the psychological problems and needs that make an individual or group open to "suggestion." Recently much research has been done on the environmental forces which the proximate social order exerts to make people "propagandizable."²⁴

Analyze Techniques

Since it is mainly in the techniques employed that propaganda is differentiated from education, a word about technique may be of value. Whether the media used be movies, radio, magazines, or newspaper, whether the type of propaganda be rational or emotional, the techniques are much the same. In general, the spoken word has been proved superior to the written, the written-illustrated word, e.g., cartoons, more potent than the plain written (especially amongst high-school students and the average man), while editorials have been shown to appeal more to the college and upper-bracket intellectual and professional level.

Face-to-face presentation is more effective than audience presentation; the more difficult the matter, the less effective is auditory presentation; auditory reception of propaganda evokes less critical analysis than visual; short sentences are best for presentation of facts, long ones for stirring emotions. The use of "slogans" and catch phrases is a common and successful means of propaganda; much research has been done on the use of repetition, rhyme, alliteration. Of course in all these techniques one should never forget the underlying and basic principle, that these devices will only be successful inasmuch as they appeal to a particular need or demand of the hearer and solve, or at least appear to solve, this need.²⁵

In general, most men feel that the best way to check unwanted effects of propaganda is by means of counter-propaganda. Socio-psychological studies have shown this to be true. Krech and Crutchfield say:

Thus, while sound propaganda prophylaxis would include exposing current propaganda and the most popular tricks of the propagandist and would include

²² *Ibid.*, p. 329.

²³ *Ibid.*, p. 330.

²⁴ Cf. *Readings in Social Psychology*, Chapter XIII, pp. 547-580. A good, brief treatment of basic notions in Propaganda is given by Kimball Young, *Social Psychology*, New York, F. S. Crofts & Company, 1947.

²⁵ Cf. Krech and Crutchfield, *op. cit.*, pp. 350-351.

education in rules of evidence and scientific method, the most effective part of such a program would consist of (1) *providing aggressive counter-propaganda* by attempting to induce the beliefs and attitudes we want rather than permitting the other propagandist to induce the beliefs and attitudes he wants and, above all, of (2) *doing something about the needs, demands, and larger belief systems that are responsible for making the "wrong propaganda" so readily acceptable.*²⁶

Summary

To try to sum up this necessarily sketchy treatment of a vast phase of social psychology, the author would like to give seven basic principles upon which all propaganda builds. Some of these are evident, some are not. For all these results the research men of social psychology have given convincing scientific proof.²⁷ These principles, of course, will resemble in some respects the principles of all cognitive processes.

1. *A suggestion that seems to meet an existing need will be more readily accepted than one that does not meet a need.* Therefore, all propagandists try to show this "tie in," even though at times it becomes necessary to strain the logic involved. And where there is no "need," the propagandist tries to create one.

2. *A suggestion concerning an ambiguous situation will be more readily accepted than one concerning a clearly structured situation.* That is, amidst confusion and stress the propagandist is at an advantage.

3. *A suggestion that fits in with other systems of beliefs and frames of reference will be more readily accepted than one that does not.* In other words

he adapts his suggestions to already established beliefs, attitudes, philosophy, religion. For example, a Communist shows that his doctrine is compatible with Christian principles, or the capitalist shows that his ways are the embodiment of Papal teaching.

4. *A suggestion that can readily induce new attributes in the perception of a familiar object will be more readily accepted than one that does not have that advantage.* This principle is often called indirect propaganda, and wherever possible the listener is allowed to draw his own conclusions. For example, the advocate of universal military conscription will stress the educational opportunities offered by the Army or the value of discipline in Army life.

5. *A suggestion that can be phrased so as to be congruent with the need of people to identify with or be in harmony with other people will be more readily accepted than one that does not draw upon such social support.* This principle comes down to a broad use of an argument from authority: The "best" people do it; "Most people" say; The "experts" prove.

6. *A suggestion that makes effective use of the principles of stimulus presentation will be more readily accepted than one that neglects these considerations.* This principle is probably the most pragmatic in propaganda as employed today by modern advertising. It is "the girl in the bathing suit" technique. It works on those who believe and need only a stimulus to act, and on those who need both the belief and stimulus. It puts stress on the externals, the accidentals, e.g., voice, dress, appearance.

7. *Propaganda can be fought most effectively with counter-propaganda.* This principle stresses the positive approach. Instead of disapproving and disproving, it proves that something else better fits the present social

²⁶ *Ibid.*, p. 353.

²⁷ *Ibid.*, pp. 357-360. Also: *Propaganda and Dictatorship*, H. L. Childs, ed., Princeton, Princeton University Press, 1936, pp. 127-128; L. W. Doob, *Propaganda*, New York, Henry Holt & Company, 1935, pp. 79-81; *Propaganda Analysis*, Institute for Propaganda Analysis, New York, 3, 1940.

needs.²⁸

Much more could be said on these fundamentals of social psychology, but the purpose of this article is merely to give a panoramic view of the entire field of social psychology so that later, when it is mentioned as an important part of our social apostolate, the reader will have a deeper understanding of what is needed.

Science as Solution

In order to make the next step of this article (that is, the approach to and solution of a social problem by the social psychologist) as brief and practical as possible, it will be most profitable to limit our investigation to a full treatment of one problem.

Three of the most pressing social problems of the day from the viewpoint of the psychologist are racial prejudice, industrial conflict and peace. Today in America the last two are receiving much stress by the research men of social psychology. In fact, each has developed into a branch science of its own, namely, Industrial Psychology and Political Psychology. The latter is endeavoring mightily to cope with psychological problems on a world-wide scale, especially in the psychological implications of diplomacy, international feelings, beliefs and philosophies. This branch is still in the infant stage, and its evolution is correspondingly uncertain. Considerable attention was given to this development at the 1948 convention of the American Psychological Association.

Race Prejudice

For very practical reasons, the first of these three major problems, namely, racial prejudice, has been chosen.

These practical reasons are: it has a large, well thought-out body of proved scientific data; it is a problem of major concern to us; it is a problem about which we all know a good deal.

There are very few social problems in the United States today which are receiving as much attention as the problem of racial prejudice. Almost limitless is the number of civic, educational, and cultural groups devoting time, attention and money to this problem. The publications on the subject are multitudinous.

Racial prejudice has been a concern not only of the citizen but also of the social scientist. It has received more concentrated scientific study by social psychologists and sociologists than almost any other aspect of our social behavior. As a consequence we have better observational, clinical, psychometric, and experimental data about racial prejudice than about any other kind of belief and attitude found among the American people.²⁹

In the treatment of this subject, the research of Kreck and Crutchfield and the recent publications in this field will be followed.³⁰ We may define racial prejudice as beliefs and attitudes concerning any minority, racial, ethnic, or national group that are disadvantageous to the members of that group. This does not necessarily imply active aggression. It may be manifested by a passive avoidance and boycotting of a minority group by the prejudiced person, or the withdrawal of certain privileges from the minority group, or even in scarcely noticeable discriminatory behavior of all kinds. The net effect is always that the minority group is placed at a disadvantage.

Problem Psychological

Since we are involved by this problem in beliefs and attitudes, and since

²⁸ Kreck and Crutchfield, *op. cit.*, p. 360. Also, "The Effects of Presenting 'One Side' Versus 'Both Sides' in Changing Opinions on a Controversial Subject," by The Information and Education Division, U.S. War Department, *Readings in Social Psychology*, pp. 566-577.

²⁹ Kreck and Crutchfield, *op. cit.*, p. 443.

³⁰ *Ibid.*, p. 444 et sq. *Readings in Social Psychology*, Chap. XII, pp. 503-546, and *An American Dilemma* by Gunnar Myrdal. New York: Harper & Brothers, 1944. Cf. also Raymond Bernard, S.J., "Consequences of Racial Segregation," *SOCIAL ORDER* 2 (1949), 6-19.

beliefs and attitudes are products of motivational, emotional, perceptual and cognitive processes, this problem from the outset is a psychological one. Again our diagnosis does not look to the American people as a whole, nor to American culture in particular, but in accordance with principles set down at the beginning of Part II, it will deal primarily with the individual. Thus the psychologist has the problem of diagnosing the infinitely varied needs, emotional experiences, frustrations and problems of millions of individual Americans. This diagnosis actually has been undertaken—and on a gigantic scale. The work accomplished is almost unbelievable.

It is true that the etiology of racial prejudice has historical, political, geographical, legal, economic and religious signification. These factors, while important to the sociologist, have little direct psychological bearing. In this paper, therefore, we limit ourselves to two major psychological questions: 1. How and why does the American, here and now, acquire beliefs and attitudes of racial prejudice? and 2. What cultural and psychological factors operate to maintain such beliefs and attitudes once they are acquired?

Data Statistical

It is obvious that the psychologist cannot interview each single American to determine the needs and demands which are consciously or unconsciously being met by beliefs and attitudes of prejudice. He has been forced then to devise methods for large-scale measurement. This usually takes the form of a statistical classification, which lists types of "need-prejudice patterns," and major categories of functions served by beliefs and attitudes of prejudice. This procedure, to be valid, must be used with caution, scientific thoroughness and exact statistical analysis.³¹ Otherwise, it can lead

to oversimplification or misinterpretation.

In order to appreciate what is to come, it must be recognized that racial prejudice, as it now exists, is not adequately explained by history, geographical influences, ethnic differences or any purely sociological factor. We must go deeper to find a complete *ratio sufficiens*.

This explanation will be found mainly in a motivational order, i.e., how are the needs and demands of today served by racial prejudice? and what satisfaction is given to the individual by his beliefs and attitudes of racial prejudice? This approach to the problem is usually called a functional approach. It exposes the needs served by racial prejudice.

It has at times gone to extremes, and occasionally has been put forth as the only aspect of the problem, with the result that there has been serious neglect of the cognitive and ethical factors involved. However, this functional approach is important enough to warrant our careful consideration here since it is the proper contribution of the psychologist.

Types of Prejudice

There are six major functional types of racial prejudice in America today. The work done on this facet of the problem by the modern social psychologist is impressively complete.

1. Racial prejudice and pathological personality systems.

This division includes only a very small group. Not all mentally ill patients have racial prejudice; not all people who have racial prejudice are mentally ill. This class is mentioned only because there is a strong trend in psychopathic personalities to explain and motivate their own deviant behavior by adopting attitudes and be-

Edwards and Franklin P. Kilpatrick, "Scale Analysis and the Measurement of Social Attitudes," *Psychometrika*, 13, 99-114.

³¹ For a good example of this see Allen L.

liefs of racial prejudice.³² Racial prejudice in its extreme forms is often enough explicable on this score. In fact, it would be quite revealing if some of the more violent leaders of anti-Semitism, anti-Negroism, and other anti-racial mobs and movements were subjected to a personality test. One might find a high occurrence of paranoid traits. This group of the racially prejudiced is admittedly small, but every now and again there is very clear evidence that their influence is strong. "They do not wait for the 'incident' to occur; they help create incidents. They constitute the 'lunatic fringe' of the racially prejudiced."³³

2. Racial prejudice in support of aggression induced by frustration of various needs.

It is a basic concept in modern psychology that frustration of a significant need induces a tension. These tensions often attempt release and vicarious satisfaction by aggressive or otherwise anti-social acts, which need not and often do not have any *logical* connection with the cause of the tension. At times this release is found by aggression against a race or group.

Again we must beware of exaggerating this explanation as some psychologists, seeking a single answer to this complex problem, have done. Not all frustrations are expressed by racial aggression, or any aggression for that matter. It has not yet been proved that the racially prejudiced are the most frustrated or *vice versa*.

In general, no one motive can be given for any phase of behavior of the human race. But one cannot deny in the face of modern scientific facts that frustration-induced aggression commonly finds an outlet in racial prejudice. As such, it must be considered by the psychologist in his

study of this social evil.

3. Racial prejudice and culturally disapproved behavior.

In a culture as complex and advanced as ours, happy and fruitful living in society demands a strong control and at times repression of many of the primitive and strong impulse of our nature, such as, greed, self aggrandizement or sexual impulse. Likewise, many needs and demands whose satisfaction is acceptable and even desirable by society attempt satisfaction in ways that are socially disapproved, for example, breadwinning at the point of a gun or amassing wealth by graft. An improper or inadequate adjustment to either of these factors in our culture can bring about beliefs and attitudes of racial prejudice.

For example, a Southern politician eager for success (a socially approved desire) fights Negro suffrage lest it interfere with his success, under the subterfuge that they are too ignorant to vote intelligently.

4. Racial prejudice in the service of repressed tensions.

We have seen under the second heading of this section that unsatisfied needs create tensions, which are sometimes released through an aggressive behavior toward minority groups. Now we wish to discuss another mode of this important psychological concept i.e., the repression of these tensions.

Repression is a technical word and perhaps needs clarification. It is the term psychologists use to convey the idea that unsatisfied needs (whatever be the reason of this "unsatisfaction") may be repressed, driven down into the unconscious, or at least out of the conscious; the individual "forgets" the unsatisfied need.³⁴ This repression

³² Cf. Arthur B. Brenner, "Some Psychoanalytic Speculations on Anti-Semitism," *Psychoanalytic Review*, 35 (1948) 20-32.

³³ Kreck and Crutchfield, *op. cit.*, p. 449.

³⁴ A recent study of this in connection with transference has been accomplished by Henry Loebblowitz-Lennard, "Anti-Semitism and Transference," *Psychiatric Quarterly*, 21 (1947) 253-260.

by no means renders it impotent, nor does it mean that the tension is resolved.

These repressed needs have a strong dynamic influence and manifest themselves under other guises, one of which is projection. Projection is the psychologist's word for any ascribing to others of one's own uncomplimentary attributes, for example, a husband, finding it very difficult to be faithful to the marriage contract, suspects every move of his wife's social life. When this ascribing is done on a racial scale, it is an example of a belief or attitude of prejudice growing out of repressed tensions. An example might be seen in "poor whites" in a district venting their dislike on the colored of the section.

It is hard to say how common this projection is, nor is it sufficiently established by good scientific studies. It does seem more common than is realized.³⁵ It is a mechanism which one adopts in an effort to reduce tensions which are buried in the unconscious. Such a "poor white" is unconsciously seeking an alibi for his own way of life. Some revealing studies have been done on this factor by the Thematic Apperception Test (TAT) and by the Rorschach Test.

5. Racial prejudice in the service of meaning in ambiguous crisis situations.

Man, since he is by nature a reasoning creature, constantly seeks a reason for things. When a crisis occurs which needs explanation, and for which there is no apparent one, man, since he cannot long endure this ambiguity, is prone to grasp at any interpretation which may present itself. It is at a time like this that he is most open to propaganda.

The last depression will serve as a good illustration. When the average worker saw himself and his family

close to economic destruction in a fertile, wealthy, and highly educated country such as this, he sought an adequate explanation. When none was forthcoming, he fashioned one of his own, or was easily susceptible to false explanations of others. He blamed "the Jew," "the Republicans," or "the Foreigners" and felt that he had given or had been given an explanation of the crisis.

Studies by psychologists on anti-Semitism show very clearly that it grows on a large scale at times of economic depression, recovery from war, national calamity. Most men come through such a crisis strongly entrenched in racial prejudice beliefs and attitudes, so that even when the need of a "scapegoat" has disappeared, the feelings perdure.³⁶

6. Racial prejudice, self regard, and conformity.

These last two psychological explanations of racial prejudice on a functional level are perhaps the easiest for us to understand. The Ego, the self, tends to be the strongest and most significant factor in man's social and psychological life. About it everything revolves, and to it all must adjust and be adjusted. It is obvious then that man's beliefs and attitudes will depend on his own concept of himself, and the relationships that self has to other individuals and objects.

Personal Effects

Racial prejudice on the level of self can serve two very important functions: 1. defense of the Ego, and 2. identification and adjustment of the individual to the society in which he finds himself. Just a few words about each:

³⁵ Bohdan Zawadzki, "Limitations of the Scapegoat Theory of Prejudice," *Journal of Abnormal and Social Psychology*, 43 (1948) 127-141. Also: Kimball Young, *op. cit.*, pp. 259-265; Kreck and Crutchfield, *op. cit.*, p. 459.

³⁶ Cf. Gunnar Myrdal, *op. cit.*, pp. 642-643.

1. *Defense of the Ego:*

Many of our perceptions, cognitions, beliefs, and attitudes are so organized as to enhance feelings of self-esteem or to remove any threat to such feelings. We know that in our culture the need for superiority feelings is a strong and driving need in many individuals. But we also know that enormous socio-economic barriers are interposed among the various classes of American society, which make such feelings difficult to maintain. Differences in language, manners, clothing, education, income, and place of residence mark off one class from another in the American social hierarchy. Resulting rejections of the lower class in the hierarchy by the superior class are commonly experienced phenomena. Each individual who has strong needs for superiority feelings will frequently attempt to gratify them by finding other individuals who can be relegated to a still lower class and with respect to whom he can then feel superior. If and when this need for superiority feelings is satisfied through the perception of a minority racial group as being "inferior," we have a belief or attitude of prejudice in the service of the need for a feeling of superiority in the social hierarchy. The individual who is on the lowest rung of the social ladder can get ahead by creating a still lower rung—by placing the Mexican or Negro or Jew at the very bottom.³⁷

2. *Adjustment of the Individual to Society:* The self, as we have said before, does not exist in isolation. It is constantly becoming involved with other individuals, groups and organizations. There is in man, because of this social make-up, a very strong need to be accepted by these others. This need sometimes makes it necessary for man to adopt beliefs and attitudes of racial prejudice (and many other beliefs) to be socially acceptable. For example, a man may not be accepted by a certain group, business, hospital or country-club, if he is known to hold certain uncomformed beliefs on the Negro or the Jew. Prejudice becomes a "social entrance ticket."³⁸

Less Violent Form

This type of prejudice exists in a simpler, more common form also. Thus, for instance, not so long ago (and perhaps still) it was not considered "nice" for the proper Bostonians of Beacon Hill to associate with Irishmen, Italians and Jews. This mode of discrimination very seldom takes the form of active aggression; it simply excludes individuals from certain homes, or schools, or clubs. It still exists to a large extent in the American world and is often found among good, well-intentioned people.

These, then, are the six major functional and psychologically important explanations of racial prejudice on the level of the individual. Racial prejudice not only rises out of emotional needs, desires and experiences, but also results in emotional conflicts and undesirable tensions. The psychologist has proved quite clearly that beliefs and attitudes of racial prejudice not only do something *for* the individual who fosters them, but they also do something *to* him.³⁹

This motivational analysis of racial prejudice by no means gives a total explanation of it, even from a psychological viewpoint. But it does show the work proper to a psychologist attacking this social problem, which indeed was the point at issue in setting out on this discussion. Psychology, in solving the problem, goes down into the emotions, needs, and desires of the *person*. We have said very little about the intellectual processes and cognitive organization and reorganization that goes on in the individual, which also contribute their share in the formation and nourishment of racial prejudice. Much research has been reported on this aspect but the limits of this article prevent its discussion here.

³⁷ *Ibid.*, p. 456.

³⁸ *Ibid.*, p. 457, and Gunnar Myrdal, *op. cit.*, pp. 605-639.

³⁹ Kreck and Crutchfield, *op. cit.*, p. 459, also Gunnar Myrdal, *op. cit.*, pp. 640 et seq.

Prejudice on Other Levels

Thus far we have been considering the work of the psychologist on this problem from the level of the individual. What of the other two levels, which for the sake of brevity we can combine under one head — environment? All these inner beliefs and attitudes must have at least a partial cause in the exterior world—*nil est in intellectu nisi quod prius*. . . .

Therefore, the social psychologist gives due consideration to all aspects of socio-psychological importance. Again it would be impossible to include this whole field even for this one problem — the psycho-environmental factors of racial prejudice. It includes everything from the effect of a Negro population living in the slums, to the fact that George Washington had slaves. It involves such problems as racial groupings, I.Q. studies and a comparison with other ethnic groups, church influence, segregation (found to be the most significant support of racial prejudice today), effect of stage, screen, and press, hierarchy of racial preference, role of education, guidance and propaganda in the spread or control of racial prejudice; and so one could go on enumerating the myriad aspects of the problem which the social psychologist investigates on the second and third level, the level of the "group" and "institutions."

Positive Contribution

Has the psychologist anything positive to offer after all this research? For example, has he any constructive solution to the problem of racial prejudice? From all this research has he any practical, concrete formula that

will change things and get at the root of the difficulty? Yes. Psychologists feel that they have worked out the answers to many social problems — probably none better than the one we have just discussed. To give this solution specifically would involve another article; "he who runs may read." It is a major content of the important psychological and socio-psychological journals and recent books.⁴⁰

This article has attempted a general diagnostic and analytic survey of the role of modern psychology, and Social Psychology in particular, in the present social order. The main problem in such a brief paper on such a broad subject has been to include and omit the right items. It was necessary at times to give a very scant treatment of important matter; to give proof for some things and only indicate it for others — to hit the judicious middle and yet stay within bounds has been a difficulty. Part I attempted to present an over-all view of the social importance of all branches of modern psychology. Part II attempted to summarize some of the salient studies of Social Psychology specifically. Both parts together were intended to picture the newly realized and singularly important value of a sound psychology for the social betterment of the world.

Deliberate effort has been made to refrain from stressing the obvious conclusion — Jesuits should be in this field; modern psychology should be part of the training we receive and give. It can be an effective instrument in the social apostolate of Christ's Church.

⁴⁰ Cf. Kreck and Crutchfield, *op. cit.*, the chapter on "Controlling Racial Prejudice" and bibliography at end of chapter, pp. 499-530.

{ T R E N D S }

To Improve DP Law

To improve the DP bill passed last year the National Catholic Resettlement Council recommends five important amendments.

The first is that the proportionality principle be adopted in selecting DP's. By this principle, visas would be issued to each racial, religious and national group in the ratio of its proportion in the entire group of DP's. Up to the present time, some groups have been able to secure disproportionately large shares of the visas because of the stronger organizational and financial strength of their American sponsors.

Secondly, the eligibility date should be extended to December 31, 1948, or to the date of the amended Act. Since refugees in an equally precarious position to that of older groups are still fleeing occupied countries, they should be made eligible for immigration.

Third, the total number of admissible DP's should be increased to 400,000, with emphasis placed upon family groups.

Fourth, persons of German ethnic origin should be admitted until June 30, 1952, to the number of 54,000. Since there are an estimated 5,800,000 persons of Germanic origin who have been driven from central European countries, it is evident that this is not too large a figure! In addition, about 5,000,000 more have fled from the areas of Germany taken over by Poland or have escaped from the Soviet zone of occupation. Although some 3,400 persons have entered the United States under the DP bill, not a single Germanic expellee has been included.

Social Plans in Russia

In his recently-published account of a six-month stay in Soviet Russia, *God's Underground*, which recounts his contacts with the secret Christian communities there, Father George also reports the existence of a vigorous social movement. Intellectuals whose education dates from pre-communist times are evolving a new socio-political plan according to which society

is to be formed when the Soviet regime ends.

The "plan" is outlined only in meagerest details in the book; little more is available in the mimeographed sheets which circulate clandestinely. But the information which Father George gives indicates that an intensely humane order is projected. He speaks of it as a "human social order" founded on four fundamental principles:

1. The dignity and integrity of the human person. Control over man by others must be held at a just minimum. Body and soul, the integral human person, must be safeguarded.

2. Man is social. A social system must aid man in his greatest growth. The family must receive far more consideration than has been given to it. One of the four law-making and administering bodies will represent citizens voting as family groups.

3. An economic system must serve the purposes of family living. Workers must participate as co-owners in industry and farming.

4. The state is a necessity, but it has no value in itself. It must coordinate and foster normal development of the individual, the family, the social and economic groups. It must be a referee protecting rights.

The most extraordinary detail of the plan mentioned by Father George is the four-body legislative system. There will be an assembly whose members are chosen in the conventional manner of voting by individual citizens. A second will be made up of members chosen by family-unit votes. A third will comprise representatives elected by vocational groups. The fourth will be constituted of members chosen by religious groups: Roman Catholics, Orthodox and Protestant churches and the synagogues.

No further information about law-making is given. It is not clear, for instance, whether laws must be passed by all four houses or whether each will legislate within a designated field of interest. It is not even certain that the authors of this plan intend all four bodies to have true legisla-

tive power, rather than an advisory or perhaps a veto power. What is significant is that the plan gives greater recognition to the totality of social forces and institutions than any governmental system now in existence. Even if the plan should prove impracticable as it is now drafted, the influence of such planning will be tremendous.

Some further details of the plan are less assuring. The government is to be democratic, but demagogues will not be allowed to seize power by swaying the masses. The plan admits limitations on the rights of suffrage. In such instances, the dictates of the natural moral law must control such limitations.

Great stress is laid upon the importance of cooperatives. While the planners believe in private property, they recognize that much property will long be beyond the means of ordinary peasants and workers. Shared ownership, especially of industrial and agricultural machinery, will be the way in which instruments can be at the disposal of all.

The plan is being slowly evolved by the collaboration of thousands: professors, party-members, workers. Information has been dangerously smuggled in from the West; some pre-soviet books have been kept secretly. Soloviev is the intellectual well-spring of the movement, but Sorokin, Don Sturzo, as well as the papal encyclicals, have contributed to its growth.

"Russia will give the world," one of the plan's authors told Father George, "the first sociology it has ever had which is capable of bringing peace and plenty to all men. And it will be a profoundly Christian sociology."

Interracial Ball

For the first time in the history of the country Negroes attended the Presidential inauguration ball. 200 were in attendance. Negroes were also present at the President's reception in the National Archives Building. When Hotel Roosevelt attempted to reject reservations made for Negro delegates from New York, the entire group of 300 threatened to leave the hotel and sue. The hotel relented and permitted 18 Negroes to reside.

Social Action Movie

Monsieur Vincent, a superb documentary film on the life of Saint Vincent de Paul and his charitable works in sixteenth-century France, broke all records during a run of several months in London. More than 130,000 people saw it there, and so great was the demand that it has returned for a second showing.

Pierre Fresnay, who plays the role of Saint Vincent, received a £1,000 award for the best piece of acting in 1948.

Parliamentary Law

The UAW-CIO Educational Department has prepared a large, easily readable wall chart by which one can correlate at a glance all the major elements of Parliamentary Law. This graphic presentation will well serve both for instructing students in technique and for properly conducting discussion in class meetings, debating societies and public speaking classes.

Anyone familiar with Communist tactics at union meetings or other public assemblies is fully aware of the absolute need for their opponents to be capable parliamentarians. So mere mention here of this chart will suffice to insure an order being placed by our directors of Labor Schools for their public speaking classes.

But principals and deans should also be very interested in this item. For there are all sorts of activities in which our students and graduates will, or at least should, participate that require training in parliamentary procedure. A chart like this one could be readily used in English class to teach the fundamentals. Then once a week (of course more often if possible) ten minutes of the English period should be devoted to drill work so that memories will be sharpened and students can demonstrate a facility in applying the rules to a variety of situations. In addition to that brief period, the weekly Elocution class and all class meetings can provide other opportunities for practical applications.

The chart is printed in black, white and yellow and its dimensions are approximately five feet by four feet. The price is \$2.00 for one chart or \$5.00 for three. The chart can be obtained from the UAW-CIO Education Department, 28 West Warren, Detroit 1, Michigan.

{ BOOKS }

MANAGEMENT-UNION ARBITRATION.—By Maxwell Copelof. Harper and Brothers, New York, 1948, xiv, 345 pp. \$5.00.

To the popular and practical handbooks of Lapp and Updegraff-McCoy, not to mention the more elaborate treatises like the recent historical edition of the American Arbitration Association, this work of Copelof is a worthwhile addition. With the rapidly expanding area of arbitrable disputes growing greater year by year, there is room for a book such as this that sheds real light on the practical processes and mechanics, no less than on the philosophy of industrial arbitration proceedings.

Copelof has been doing private arbitration work for many years in the New York area. His clientele has been made up of scores of varied industrial companies and their organized workers, in a wide variety of unions.

The early chapters of his book are devoted to a brief exposition of the area of arbitration, the kinds of disputes that are arbitrable, the legal status of arbitration. The selection of the arbitrator, costs, presentation and preparation of cases, hearing procedure, conclude the exposition of background matter.

The rest of the book is a wealth of experience cited case by case—background, point at issue, position of the union, position of the company, opinion and decision of the arbitrator. The summations of the individual cases are brief but quite sufficient to reveal the problems, circumstances and argumentation of the parties. Close to 200 historical cases are thus described and analysed in their essentials, and the arbitrator's decision is given.

Some of the special virtues of this book are the supplemental observations on the day-to-day conduct of administering agreements, the revelation of short-sighted carelessness in the framing of some contracts, the impossibility of framing any contracts to forestall all disagreement. The very profusion and variety of arbitrable disputes indicates the impossibility of providing

against every contingency by contract provisions and the same variety and profusion show the wisdom of the arbitration system as a private bench and bar for industry.

In nine blocks of 15 to 20 related cases in each block, more than 150 actual disputes are recorded. Each one illustrates a different kind of problem. The nine divisions cover cases involving direction of the working force, union rights and prerogatives, discharge and disciplinary cases, wage disputes, clauses on fringe issues, incentive pay disputes, disputes not controlled by contract clauses, new contract provisions, arbitrations settled by negotiation or consent.

The book is worth the attention of all engaged in union affairs involving preparation or presentation of grievances, as well as actual arbitration cases, and the same holds for their counterpart on management's side. It is a book that will bring confidence and guidance to men newly launched into arbitration work. It is profitable reading for anyone interested in the general problems of industrial relations.

PHILIP S. LAND, S.J.
ISS

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TOWARD SOCIAL ECONOMY.—By Howard Bowen. Rinehart and Company, New York, 1948, xxxi, 331 pp. \$3.00.

Social Economy is defined by the author as the best or optimum use of the means of production by a society. The object of such an economy is the avoidance of waste. The author frankly admits that the concept of a social economy is almost hopelessly indefinite—as indefinite as the determination of just what constitutes the ends and the best use of goods. Herein lies the fundamental difficulty of a planned economy. No planning is possible unless ends are previously determined by the planners.

Bowen avoids the problem of restricting personal liberty by throwing the end of the economy back on the individual. The

end of a social economy is to provide the greatest satisfaction for the greatest number of individuals. The question then arises: How can one measure the use of the means of production in terms of satisfaction so as to determine which particular use will provide maximum aggregate satisfaction? Bowen maintains that if certain fundamental rules are observed, pricing can be a measure of satisfaction. The whole theory, however, is based on two important assumptions: 1. that the distribution of income is such that all the most important satisfactions are taken care of by everyone before less important satisfactions are provided for anyone; 2. that everybody uses his income to satisfy his needs in an hierarchical order.

As to his assumption regarding income, Bowen admits that it is difficult to apply the principle of satisfaction to income. The supposition is that every individual would get equal satisfaction out of the last penny of his income, however unequal the incomes themselves might be. Just how to measure equal satisfactions is a problem which he admits is not yet solved. Moreover, even if it could be solved, to distribute income according to the principle of satisfaction rather than according to productivity would probably yield a smaller social dividend in goods produced, and some other incentive to production would have to be found.

He admits that the assumption that the consumer will use his income according to the principle of satisfaction is also a precarious one and based on certain unpredictable.

There is nothing mysterious about his pricing rule. It is simply that prices equal average cost of production where the latter has been carried on in the most economical way. Not all economists, however, will agree with his modification of the pricing rule for decreasing-cost industries.

The pricing rule will take care of the production of individual goods. But what about the production of social goods? How much education, for instance, should a country supply? The answer is, as much as the people want, that is, as much as they are willing to pay for. The problem will be solved by voting, or in more complex communities where voting on every social issue would be impractical, by polls or questionnaires. The ideal output of

social goods will be that at which total marginal satisfaction (as measured by the price in taxes people are willing to pay) is equal to average or marginal cost.

After isolating his principles for a social economy, the author applies them to the capitalistic system to determine whether or not they are fulfilled in such a system. He finds pure capitalism lacking in many aspects but also recognizes its good qualities. In his opinion, its chief deficiency seems to be in the fact that it does not promote sufficiently the production of social goods.

Students of economic theory will find the book interesting. It is intended to supplement standard texts or a course in economic theory.

JOHN R. CONNERY, S.J.
West Baden College



LEARNING AND WORLD PEACE.—

—A symposium edited by Lyman Bryson, Louis Finkelstein, R. M. MacIver. Harper and Brothers, New York, 1948, xix, 694 pp. \$6.50.

Sixty somewhat prominent authorities cooperate in this volume in discussing 14 topics as related to "national sanity and international peace." The effort is the result of a meeting held at The American Philosophical Society in September, 1947.

It is naturally impossible to discuss even one of the matters treated with any completeness, and were it possible, the result would not be a judgment of the symposium itself, but merely of an individual opinion, as "each paper represents only the opinion of the individual author." This reminder raises the question: What is the value of a symposium in which the whole is a mass of opinions? Informed opinion has, of course, its place, but where the topic is such as philosophy, and especially religion, the reader is apt to grow impatient with the hopeless striving after common denominators.

Professor Nels F. S. Ferre's paper, "A Religion For One World," is an instance of what is meant. Were there no Christian revelation to go by, Professor Ferre's remarks might win some applause, for his paper is nothing if not creative. In the light of historical fact, however, his statement becomes exquisite twaddle. Suffice to say that if the world ever attempted to follow his recommendations, Babel, by com-

parison, would be Utopia. Try as we might, it is inconceivable how the Professor could be quoted out of context simply because there is no context. Each sentence stands in splendid isolation, conferring nothing on its neighbor, needing nothing in return. Though he is listed as Abbot Professor of Christianity at an obscure divinity school, inasmuch as he can be deciphered at all, Christianity is apparently not to be the world religion of the future—especially in any of its highly “organized” forms. “Out of the ashes of past religions, however, may arise the truth that cannot be destroyed.” The end of the context!

Professor Rudolph Allers in his “Philosophia — Philanthropia” bravely indicated that “A philosophy which refuses to base its ethical proposals on a general metaphysics and on principles considered as unshakable and of universal validity must prove ultimately unsatisfactory.” To which one of the “sixty” replied: “The belief in absolutely valid principles, however, seems to me possible only in theology but not in any science—be it astronomy or ethics.”

Learning and World Peace is shot through with the notion that the Protestant mind and the democratic mind are identical, perhaps because of the apparent likeness between democracy and ochlocracy. As long as this fundamental confusion persists, peace symposia are doomed to unquestionable erudition built upon profound misconception.

P. A. DONOHUE, S.J.
ISS

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THE WAR WE LOST: Yugoslavia's Tragedy and the Failure of the West.—By Constantin Fotich. The Viking Press, New York, 1948, viii, 344 pp. \$3.50.

From 1935 to 1944, Mr. Fotich was first Minister and then Ambassador of Yugoslavia to the United States. Consequently, this book can, in one sense, be said to have been written *in absentia*. The book is well documented (although the reliability and veracity of some sources, such as newspaper accounts, are open to question), is generally readable and contains a helpful ten-page index. It should prove worthy of attention to a vast proportion of the American people who are unable to distinguish the conglomeration of ethnic

groups that compose the so-called Balkan states, and to those who would be interested in studying Balkan intrigue.

In spite of the efforts of Mr. Fotich to present an admittedly “honest partisan account” (whatever this may be) of “his country's turbulent fortunes,” the book is definitely misleading, biased and one-sided. It sheds no new light on the Yugoslav situation. Mr. Fotich contends and tries to prove that the failure of Yugoslavia may be placed at the feet of the Western world and in the laps of “rebel” Croats. He has not achieved a high, much less a convincing, degree of success. Mr. Fotich deliberately distorts the real pre-war picture of Yugoslavia, so necessary for the understanding of what transpired in 1941 and thereafter, by failing to present and describe the age-old conflict of culture and religion that existed between the Croat and the Serb, the hardships and tortures suffered by the Croats under the Karageorgevich dynasties, etc., all of which could, partially at least, explain the rise of the vicious anti-Yugoslav Ustashi, and other sovereignty-seeking groups among the Croats, and their reluctance to fight Germany in 1941.

The Croat failure to meet the invading Germans in battle on the northern and eastern boundaries of Yugoslavia is a bitter thorn in Mr. Fotich's side. The Croats, as Mr. Fotich should well know, had nothing to gain by opposing Germany, whom they hated, and much to benefit by relieving themselves of Yugoslavia. Because of Fotich's failure to realize this, one is left with the erroneous impression that the Croats were fascistic; that they constitute a definite minority in Yugoslavia; that their claims, since Versailles, against the Serbian regime were unjustified and impertinent; that they are barbaric; and finally, that they are fiendishly cruel. After reading the book, one is forced to conclude that the title of the book should have been: “The War the Croats Lost: Serbia's Tragedy and the Failure of the West.”

The first half of the book proves the opposite of what is implied in the subtitle of the book. America and England did everything in their power to give Yugoslavia assistance and encouragement before and after Hitler's attack. Facts force Mr. Fotich to admit that part of Yugoslavia's failure will be found in the Yugoslav government, its high ranking military men

and, finally, in Yugoslavia's government-in-exile. Regent Paul, the Serbian commanding Generals and members of the government were reluctant to present even a token resistance against Hitler's legions in 1941.

The second half of the book deals with the creation of the independent state of Croatia (after Germany's occupation of Yugoslavia) by Ante Pavelich, the Ustashi leader, with the coming of Mihailovich and his betrayal, and with the rise of Tito.

Chapter IX, "The Massacre of the Serbs," although based partially, at least, on authentic statements, creates a false impression in regard to the oft-repeated charge that the Catholics of Yugoslavia (the Croats), under Pavelich, forced Serbs to embrace Catholicism. This was openly and publicly denied and disproved by the now imprisoned Archbishop Alois Stepinac. The great mass of the Croat people should not be held responsible for the machinations of individual followers of Pavelich, and the German troops.

The book contains a number of unfounded accusations, omissions and misleading statements, such as the one found on p. 188 where Fotich states that no responsible Croat leader denounced the crimes of the Ustashi. In depicting the cruelties heaped on the Serbs by the Ustashi, Mr. Fotich should have remembered to present and describe the tortures, killings, maimings and imprisonments suffered by the Croats under Serbian rule, and the massacres of Croats by the Chetniks and by Tito.

This is a book of the Serbians, for the Serbians and by a Serbian, written for the sole purpose of perpetuating an outmoded and impractical cultural, religious and ethnic monstrosity in the form of a revived, Serbian-dominated Yugoslavia. It would be well, in the opinion of this reviewer, if the U.N. and the world heeded the advice given to Mr. Fotich by the late President Roosevelt on April 3, 1941: "Don't you think that it will be much better for you Serbs if you again become a homogeneous state by divorcing yourselves from your western provinces? You will again be strong and won't waste your efforts in those endless domestic problems and discussions" (p. 85).

C. S. MIHANOVICH
Saint Louis University

ECONOMICS FOR THE PRACTICAL MAN.—By George Howe, M.E. Wilcox & Follett Company, Chicago, 1948, vi, 154 pp. \$2.00.

The subtitle of this book is "What Makes the Wheels Go Round." Realizing the increasing interest of the ordinary citizen and worker in current affairs of government and business, the author has attempted to present in simple and brief form the basic principles of economics. The book may be classified as a layman's elementary textbook in economic theory.

The author, however, does not delve deeply into the theoretical analysis usually offered in an elementary course in economics; he seeks, rather, to show how the principles of economics are related to the problems of the practical man. The practical man may be a worker in a factory, the owner of a small store, a stenographer, a housewife, or any other person of similar status. The topics treated in the book are the same as those covered in any standard elementary textbook on economic principles.

The author was first engaged in the field of engineering and later entered the real estate profession in the metropolitan area of Greater New York. Forty years of experience in the latter field have provided him with a suitable knowledge of business and of practical economic problems. The reader, however, should not expect to find in this book an exhaustive treatment of economic theory. Its purpose is to afford the uninitiated a popular treatment of those facets of our economic system which will be of importance and interest to them and, thereby, lead to a more intelligent understanding of present-day problems.

The distinction between money income and real income, which is usually overlooked by the ordinary man, is emphasized. But in a few places in which an analytical explanation is attempted, for example, in the treatment of price theory and of marginal productivity, the explanation is so condensed that the average reader would be confused rather than enlightened by the discussion. Apart from this shortcoming, the book may be recommended for general reading.

JOHN C. SVEC, S.J.
Woodstock College

TRADE UNION WAGE POLICY.—By Arthur M. Ross. University of California Press, Berkeley and Los Angeles, 1948, viii, 134 pp. \$3.00.

The substance of this book, Chapters 2 to 6, have already appeared in various issues of the *American Economic Review*, the *Southern Economic Journal*, the *Quarterly Journal of Economics*, and the *Proceedings of the Pacific Coast Economic Association* for 1947. The author is a research staff member of the Institute of Industrial Relations at the University of California.

The principal objective of these chapters is an examination of the trade union as a political agency operating in an economic environment. Ross writes from the excellent vantage point of thorough knowledge in the field of wage theory.

An introduction and summary point up the inadequacy of traditional market analysis of wage determination. A concluding chapter is a re-examination of Paul Douglas' contention that unionism as such has not increased real wages. Ross indicates some serious methodological errors in the interpretation of data in Douglas' study.

In the main body of his work, Ross first examines "The Trade Union as a Wage-Fixing Institution." In "The Dynamics of Wage Determination under Collective Bargaining" he points out that market forces, supply and demand, are not nearly so significant in actual practice as are the notions of equity and justice.

The student of Catholic social doctrine and its applicability in the contemporary economic scene will find the next two sections meaty contributions to the array of recent, scholarly, professional evidence confirming the wisdom of the occupational group theory. In "What is Responsible Wage Policy?" Ross establishes the proposition that, with due regard for the economic effects of union-management policies, employment, allocation of man-power and of income for optimum results, rational decision-making is morally impossible in our only partially organized socio-economic life. "Integration of bargaining structures" is the expression Ross uses for the desired organization of union and business decision-making forces.

We are tempted to quote significant
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passages, but dare not make selections. We highly recommend this book to all who are interested in the problem of reconciling economic reality with the higher claims of human dignity and destiny. It is a sober book and a scholarly one; there is nothing of partisan pleading or visionary speculation here. It is a clear-eyed appraisal of things as they are and plays a searchlight on the inconsistencies of current theory. The conclusions again corroborate Christian social teaching.

MORTIMER H. GAVIN, S.J.
ISS

YOU CAN CHANGE THE WORLD.

By James Keller, M.M. Longmans, Green and Company, New York, 1948, 387 pp. \$3.00.

To counteract the one per cent of American people who are set on the destruction of our country, Father Keller, founder and leader of the Christopher movement, maintains it should not be too difficult to find another one per cent who will strive with even greater imagination and enterprise to save it. America will play the leading role in world affairs during the next 30 years. The fate of all mankind may thus depend on whether enough Americans determine to accept their personal responsibilities of changing the world for the better.

This volume is written as a guidebook for the average person, be he Catholic, Protestant or Jew, who, although deeply concerned about world conditions and desirous to better them, is unaware of his vast potentialities. It furnishes countless simple, practical, yet very effective methods of combatting materialistic atheism — the plague of the twentieth century, of which Communism is only one epidemic.

Father Keller emphasizes the need for a constant flow of true Americans into the principal spheres of influence—education, government, labor-management and writing—to expel the enemy who is daily embedding himself more firmly in these main-streams of American life.

Every suggestion offered is interestingly illustrated by what ordinary people have done. These accomplishments inspire confidence in the Christopher approach and give a refreshing assurance of America's

ability and determination to meet successfully the greatest crisis in the history of the world.

This volume will be appreciated and esteemed especially by those in vocational guidance work. They will find in it a splendid aid in interesting young Americans to enter those fields where they can exert the greatest influence for good.

LOUIS HAHN, S.J.
Saint Mary's College.

THE LEGISLATIVE PROCESS. — By Harvey Walker. The Ronald Press Company, New York, 1948, vii, 482 pp. \$5.00.

STATUTE MAKING.—By Armand B. Coigne. Commerce Clearing House, New York, 1948, 293 pp., \$4.00.

This volume, though following the same outline as the author's earlier (and presently unavailable) *Law Making in the United States*, is a new work, not a mere revision of the older title. It is intended as a college textbook for courses dealing principally with lawmaking or American national and state government. In clarity of exposition and comprehension of the outstanding problems that surround the legislative function, Mr. Walker has produced an excellent text, well-suited to acquainting students with the machinery of government. Though primarily an introductory text, the "Suggested Problems" appended to each of the 22 chapters might serve the needs of seminar work as well.

Mr. Walker's opening chapter, called "The Nature And Function Of Law," is too brief and elusive for definitive judgment. The author seems to espouse the tenets of the sociological school, though his concise treatment is more concerned with avoiding controversy than in clarifying his own predilections.

Massachusetts may object to his statement (p. 54) which divides the honor of fostering the idea of a constitutional convention between the Bay State, Delaware and New Hampshire. Aside from the fact that the Continental Congress gave the first impetus in recommending "Assemblies and Conventions" for the purpose, the Concord Town Meeting of October 21, 1776, was, according to Professor Samuel

E. Morison, "the first recorded suggestion that a constitution should be drafted by a convention specially elected for that purpose" (Morison, *Sources and Documents*, p. xxxix).

These relatively trivial matters, however, do not detract from the book's general competence, while the inclusion of such post-war legislation as the Legislative Reorganization Act and its effects is merely one more aspect of the author's thoroughness.

STATUTE MAKING does not easily fall into any set category. Perhaps the simplest description would be to praise the title without attempting to discover the specific group for which it was intended. Because he aims at an audience of varying degrees of background, he presumes nothing on the part of the reader and explains every step, term by term. While this will insure the possibility of extra-scholar readers, it may also create the wrong impression that the book is too elementary in character for college class-room work.

Mr. Coigne is a member of the Massachusetts Bar who, after a quarter of a century's experience with law enactment, determined to translate for the benefit of the layman the idiom of procedure. He divides the book into six sections: 1. The Instruments for the Enactment of New Statute Law; 2. The State and Federal Legislatures; 3. Parliamentary Procedure; 4. Introduction and Passage of Bills and Resolutions; 5. Procedure Applicable to Certain States (Massachusetts, Maine, Nebraska); 6. Constitutional Amendments and Treaties. There are also 16 useful tables, one of which lists the proper titles of the fundamental compilations of the laws of the various states.

Teachers will find Mr. Coigne's section on limitations on legislation a very helpful synthesis for courses in National Government. In less than thirty pages, he has condensed matter that normally runs to a hundred or more. Other similar summaries make *Statute Making* indispensable for handy reference, and it is this quality which will recommend it to all school libraries whether secondary or collegiate.

P. DONOHUE, S.J.
ISS

THE ROOTS OF PREJUDICE AGAINST THE NEGRO IN THE UNITED STATES.—By Naomi Friedman Goldstein. Boston University Press, 1948, ix, 213 pp. \$2.50.

This little book, the doctoral thesis of a young Jewish woman killed accidentally in 1946, is distributed gratis to libraries and institutions by N. F. Goldstein Foundation (225 Broadway, New York).

Its main proposition holds that slavery established an economic caste system which continues today to affect American race attitudes. Certain cultural practices such as segregation, plantation music and song, "minstrels," blackface humor and even literature were—and still are—employed to buttress white superiority, says the author. However, she admits that "no single theory of the roots of anti-Negro prejudice is adequate for the satisfactory explanation of the phenomenon." (p. 208).

The author misunderstands the Catholic teaching. Had she been able to work further in the whole field, quite probably her contributions would have been valuable.

R. BERNARD, S.J.
Saint Mary's College

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SOCIAL DISORGANIZATION. — By Robert Faris. The Ronald Press Company, New York, 1948, xv, 475 pp. \$4.50.

Professor Faris' general thesis is that the various forms of personal disorganization prevalent in our society are the result of social disorganization. The present state of social disorganization he lays chiefly to the transition from pre-industrial folk-society to modern industrial civilization.

What is a successful social organization? Professor Faris never gives a clear definition of such an organization. He labors under the difficulty which besets many modern sociologists because of their relativism. The general view seems to be that any society in which there is general agreement on a certain set of values and a willingness to perform the tasks consequent on the acceptance of those values (whatever they may be) will be considered a successful social organization.

Disorganization will arise from disagreement of those values or at least a situation in which they are no longer attainable be-

cause of the failings of men. Just what those values are will differ from one community to another. Thus, what is considered crime in one community may be virtue in the next. He does seem to admit that there are certain universal values except in the sense that all known societies possess them. There is nothing really permanent or absolute about them.

As forms of social disorganization Professor Faris considers in turn economic, political, religious and family disorganization. Neighborhood and family disorganization, for example, are the result of modern industrial society. Neighborhoods are in a constant state of flux, particularly in apartment and central slum areas, and hence, exercise little social control over the highly mobile population that make them up. The family has been reduced to a small, secular, isolated household which, in many cases, is little more than a consumer unit. Family controls, therefore, have been reduced to a minimum. The increasing number of unhappy marriages and divorces is also a chief contributing factor to family disorganization. The consequent personal disorganization due to the loss of these controls and the inability of such primary groups as the family and the neighborhood to inculcate social values needs little proof.

Professor Faris shows the relationship between social and personal disorganization by showing how the incidence of personal disorganization jumps as one goes from the rural to the urban community, and in the urban community as one goes from the outer neighborhood areas to the central slum areas with their highly mobile population. In the rural community there is a stable set of social values. In the urban community, on the other hand, and particularly in slum areas, social disorganization exists, and social controls are largely inoperative.

In the event that a third World War is avoided, Professor Faris is fairly optimistic about the future of the country. He feels that the factors (transition from an agricultural to an industrial society, etc.) making for social disorganization are of a temporary nature. The next few decades should see a return to stability and the elimination of the factors of disorganization.

The reader will find Professor Faris'

description of the various forms of social disorganization prevailing in the contemporary American scene both interesting and enlightening. He will be impressed by the relationship between social and personal disorganization which he brings out so well, though he must admit that there are other factors which also enter into personal disorganization. In the light of the present state of social disorganization, Professor Faris' optimism in regard to the future is consoling. One regrets, though, that such men as Professor Faris do not have an adequate and sound philosophical system from which to carry on their work, and one sometimes wonders whether sociologists who emphasize the purely relative nature of social values are not themselves contributing factors to the social disorganization which they so deplore.

JOHN R. CONNERY, S.J.
West Baden College



LABOUR-MANAGEMENT COOPERATION IN UNITED STATES WAR PRODUCTION; A Study of Methods and Procedure. — International Labour Office, Montreal, 1948, 406 pp. \$2.25 paper-bound; \$3.00 board.

This study has been done with care and objectivity. To the wealth of laboratory-experimentation and theorizing already written up, the I.L.O. has added this painstaking study of methods and procedures adopted by the many United States war boards. There is significant testimony to what government can by prudence and apt strategy achieve in the way of creating "structures" which afford incentive, opportunity, and channel for mutual understanding and voluntary cooperation. Light is thrown on the workability of industrial councils.

The report, in evaluating the War Manpower Commission, concludes that prior consultation with labor and employers prevented resentment and local disputes and maximized voluntary cooperation. Regional directors reported that without management-labor committees it would have been impossible to get local acceptance of national policies, or cooperation in solving man power shortage, employment stabilization, shifting of labor pools. Decisions

of labor-management committees on appeals were generally unanimous.

In the War Production Board, labor-management cooperation was complex. There was no participation in top policy-making, and top conference was held separately. At the administrative level, however, labor did participate jointly with the industrialists who headed the 20 operating divisions of WBP. The chapters on joint production committees merit careful attention. Some problems met were: 1. initial reluctance of management fearing loss of prerogatives, 2. fear of both sides of government entering into collective bargaining, 3. difficulty of getting a management representative who possessed both technical ability and authority to act.

The War Labor Board was tripartite at both national and regional levels. Through mediation, the hearings panels reduced conflicts to a minimum. The official record shows both sides accepted initial rulings. Director of WLB ascribed success to 1. the possession by labor and management of equal responsibility and equal voice in decisions, and 2. to the democratic process of persuasion and majority vote.

The I.L.O. report makes much of the influence of WLB's tripartite boards in developing mutual understanding, frank discussion and a spirit of conciliation. It expresses the conviction that the tripartite approach can be highly important in day-to-day industrial relations.

PHILIP S. LAND, S.J.
ISS



THE SHAME OF THE STATES.—By Albert Deutsch. Harcourt, Brace and Company, New York, 1948, 188 pp. \$3.00.

Mr. Deutsch, who will be remembered for his over-enthusiastic acceptance of the Kinsey Report, has come up with a clever, top-notch, firebreathing exposé of the "hellish," "nauseating," "inhuman" conditions in our *better* state mental hospitals. Since 1941, the author has been investigating this problem, officially and unofficially. In the fast, clear, rough-and-ready style of a newspaper columnist, he states his facts as dispassionately as such facts can be stated.

He exposes the shameful problem to the public and offers a practical solution.

At the outset he clears the way by devoting a chapter each to definitions of concepts, statistics, and the history of the problem. During much of the remaining part of the book, he lets go a thunderous "broadside" at the institutions of our more wealthy and cultured states: New York, Pennsylvania, Ohio, Michigan, California. He mentions names, places, and conditions crying to Heaven for vengeance. He pulls no punches, praises where praise is due, states the shameful facts (bolstered with shocking pictures): brutality, starvation diet (as low as 17 cents a person per diem), overcrowding (60 per cent in some places), lack of treatment, understaffing.

Dr. Karl A. Menninger wrote the introduction, and, thus, put an official psychiatric stamp of approval on it. In fact, his "Introduction" is an excellent review of the book.

This book is recommended to the special attention of all Jesuits. It can be read in two hours. All might well take ten minutes to read the Preface and Dr. Menninger's Introduction. The rest of the book points up an aspect of the social apostolate hitherto rather seriously neglected by American Jesuits. *The Shame of the States* reveals new fields white unto the harvest.

THOMAS A. McGRATH, S.J.
Weston College

AMERICAN RURAL LIFE.—By D. E. Lindstrom. The Ronald Press Company, New York, 1948, xv, 385 pp. \$4.00.

This work is intended for students and professional workers in rural sociology. While it contains a large number of tables, graphs, maps, illustrations and unobtrusive *wissenschaft*, it goes far beyond what the strict scientists and metaphysicians would term sociology. Dr. Lindstrom makes bold to offer suggestions for the bettering of rural life.

"Primary rural life objectives," says Dr. Lindstrom, "would unquestionably include the following: 1. preservation of soil resources, 2. retention of the family-sized farm, 3. making farm tenancy a stepping stone to farm ownership, 4. strengthening the farm family as a social unit, 5. increas-

ing and, where necessary, restoring rural neighborliness, 6. strengthening the cohesiveness of rural organizations, 7. improving, by adequate health measures, the quality of the human stock in rural areas, 8. reorganizing schools in rural areas, to enable them to contribute more fully to rural life, 9. strengthening and revitalizing rural churches, and 10. bringing the benefits of social security to rural people."

Dr. Lindstrom, after demonstrating in Chapter I "The Importance of Rural Life and Culture," considers the various factors of rural life: environment and culture patterns, population trends, economic, social, health, religious, educational and recreational phases. In addition to recommendations for improving rural life at each turn, he concludes every chapter with thought-provoking discussion questions and a brief, but pertinent, bibliography.

We can sincerely congratulate Dr. Lindstrom on a masterly work, and highly recommend this book, not only to rural life workers, but likewise to those urban leaders who are interested in the human source of city growth.

A. J. ADAMS, S.J.
Florissant, Missouri

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THE WORLD COMMUNITY.—Edited by Quincy Wright. University of Chicago Press. Chicago, 1948, x, 322 pp. \$5.00.

One of the better-known professors of International Law, Quincy Wright of Chicago University is also director of that institution's Harris Foundation Lectures. The present volume is a record of the 1947 lectures which departed from previous practice in that there were no public lectures. In their place, a three-day Institute was held in which 43 scholars, representing 11 fields, participated.

Following an introductory memorandum by the Committee, six main topics were appraised. Louis Wirth of Chicago University discusses the terms involved in the "World Community"; Margaret Mead, anthropology expert in New York's American Museum of Natural History, treats "World Culture"; Kenneth E. Boulding of McGill University analyzes "World Economic Contacts and National Policies"; Robert C. Angell of the University of Michigan reviews the problem of "Inter-

national Communications and the World Society"; "World Loyalty" is the topic of Howard D. Lasswell of Yale University; Pitman B. Potter, who is secretary of the American Society of International Law, concludes the list of formal considerations with his "World Institutions."

The individual papers are followed by a discussion open to all of the participants, while a more or less official appraisal of the entire Institute is conducted by Ruth Benedict, Albert Guerard, Charles Morris and Herbert Emmerich. Among the notables who took part in the discussions are Louis Gottschalk, Pendleton Herring, Charles E. Merriam, Talcott Parsons, and J. Fred Rippy.

The World Community is a difficult symposium to measure. In one of his closing remarks, Mr. Guerard may have touched upon the common reaction when he said: "I feel that my head is reeling. I am going home with a cultural Katzenjammer." Not unlike the Platonic dialogues in form, *The World Community* undoubtedly contains brilliant conversation. How much more it contains will depend largely on the individual reception accorded it by the valiant few who will brave its pages to the close.

PATRICK A. DONOHUE, S.J.
ISS

THE AMERICAN WOMAN IN MODERN MARRIAGE.—By Sonya Ruth Das. Philosophical Library, New York, 1948, 185 pp. \$3.75.

Dr. Das proclaims the American woman's new individuality. It is the result of personality growth which consists in emancipation from "the thralldom of traditions," ethics, religion and dogma. The new individuality and personality growth spring from: the right to voluntary motherhood; economic opportunity and independence for women; political freedom and equality with men; her intellectual, cultural progress; independent thinking and freedom of conscience; the feminist movement.

A new concept of marriage results, based upon the "psycho-physical tendencies for mutual love and affection" (p. 58); when these disappear, so does marriage."... modern marriage is neither sacramental nor unbreakable (p. 73)... it has gained in moral and spiritual relationship... (be-

cause) its duration has become a matter of choice . . . rather than . . . of compulsion and necessity" (p. 170-1). American marriage is a democratic, liberal institution, granting freedom to the children, equality to the wife with the right to property, separate domicile, education of her offspring.

A new code of feminine ethics is needed; old codes of morality "are barriers to the physical, intellectual and moral development of a modern woman and thus hinder her development and self-expression" (p. 141-2). The solution to divorce and marital maladjustment lies in mutual love and devotion which unite both in a stable, spiritual relationship.

Little can be said of this book, except that it is a sample of the confused writing and thinking on the emancipation of contemporary women. The book is thoroughly naturalistic, godless, pragmatic; it makes pretense of scholarship and research, misrepresents Catholic teaching, and immorally defends divorce and birth control.

GEORGE J. McKEON, S.J.
Weston College

THE NEW INDUSTRIAL RELATIONS.—By Louis M. Hacker, Benjamin M. Selekmán, Ralph T. Seward, William J. Dickson, and T. V. Smith. Cornell University Press, Ithaca, New York, 1948, vii, 150 pp. \$2.00.

This book presents the Bernays Lectures given in 1948 at the New York State School of Labor Relations. The book is heartening, especially in this, that we see all experts insist in unison that the problem of labor-management relations is essentially a human one.

Louis M. Hacker, in his article, "Collective Bargaining and American Institutions," sets the labor relations picture into its context in American institutional growth. For him, the big state cannot be dismantled. So, he assigns to big labor and big business the function of its corrector in making it responsive to the popular will. He enjoins on each the refashioning of its own institutional structure by decentralization and local initiative.

"Some Implications and Problems of Col-

lective Bargaining," Selekman's contribution, is, perhaps, the most significant of these articles. It previews a coming book, *Collected Cases in Collective Bargaining*. He describes the eight progressive structures found in modern collective bargaining. Calling on government to adapt its action to the reality that collective bargaining is human behavior, he emphasizes a truth which Messrs. Taft and Hartley chose to overlook.

Seward's "Basic Elements in Labor Relations Practice" takes us right down to the plant level to illustrate the complications which the foreman-steward relationship have added to what was a typical, though formidable, personnel problem.

Dickson's "An Approach To The Human Factor in Work Relations" updates Mayo's previous approach to the factory as a social organism, with an account of Western Electric's Personnel Counselling Program—a program geared to handle the problem of individual worker adjustment. It is interesting, even delightful, to meet rational psychology in overalls.

PHILIP A. MCGREEVY, S.J.
Woodstock College

monopolies, taxes, the psychology of salesmanship, installment buying, etc. A good example of the book's method is the chapter on money-management, which is termed life's hardest problem. It emphasizes planning for the future, a sense of values in spending, living within one's income. Other chapters treat of family-budgeting, how to buy, advertising, banking services for the consumer, housing, insurance and credit.

A book like this has a place in our school libraries. It can be used profitably by teachers and students in the various social-study courses required in our high schools. It can serve as a source-book for interesting oral English topics.

"Consumer education," as a subject, has no place in the Jesuit curriculum. It is not needed. But transfer of training, as Father Castiello has shown, is not automatic. It must be exemplified. It would not be wasted time in the classroom to have the students apply the principles of logical analysis they learn in Latin and Greek to an advertisement or an insurance policy.

JAMES M. CARMODY, S.J.
Woodstock College

THE CONSUMER INVESTIGATES.—

By A. B. Zu Tavern and A. E. Bullock.
The University Publishing Company,
Lincoln, 1947, xii, 529 pp. \$2.20.

This textbook in consumer education "has been designed for adolescents, that group of young people who should now be preparing themselves to become self-supporting . . ." The first chapter deals with man's physical needs and their relation to human happiness. Every man must find some explanation as to where he is going and what he is seeking in life. Without trying to supply such a philosophy of life, the authors wisely point out that material and technical progress and more and more possessions do not automatically procure happiness and a more abundant life. Intelligent planning and self-control are needed by each person to secure for himself and his family the things he deems necessary or desirable for a happy, human existence.

With this as a theme, various topics are explained on the high-school level: elementary economics, national income, prices,

DEMOCRATIC SOCIALISM — By
Roger Payne and George W. Hartmann.
Three Arrows Press, New York, 1948,
128 pp. \$1.50 cloth; \$1 paper bound.

This is sheer propaganda. The authors pull out all the stops in their outright condemnation of capitalism, their sympathy for the exploited, and their promise of the socialistic millennium. No attempt is made to be original, nor even to be consistent.

On page 43 in bold type we are told once more that "Labor is the source of all wealth, therefore all wealth rightly belongs to labor!" Two paragraphs later we learn that land and natural resources are wealth. The whole pamphlet reads like a college theme spun out of the fuzzy dreams of adolescence for reforming the world. It must have been real work to have assembled so much balderdash.

P. A. WOELFL, S.J.
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